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VOL. II.

JOURNAL

OF

TYERMAN AND BENNET.

GEORGE BENNET ESQ.R

Published by Crocker & Brewster, Boston.
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BY THE

REV. DANIEL TYERMAN AND GEORGE BENNET, ESQ.

DEPUTED FROM THE

LONDON MISSIONARY SOCIETY,

TO VISIT THEIR VARIOUS STATIONS

IN THE SOUTH SEA ISLANDS, CHINA, INDIA, &c.

BETWEEN THE YEARS 1821 AND 1829.

COMPILED FROM ORIGINAL DOCUMENTS,

BY JAMES MONTGOMERY,

AUTHOR OF "THE WORLD BEFORE THE FLOOD," "THE CHRISTIAN PSALMIST," AND OTHER POEMS.

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VOL. II.

"Glorify ye the name of the Lord God of Israel in the isles of the sea.—From the uttermost part of the earth have we heard songs, even glory to the righteous."

ISAIAH xxiv. 15, 16.

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April 2. We landed this morning near the point where captain Cook fell, and were conducted to the rock on which he stood when he received the fatal wound. It is part of the volcanic scoria which encrusts much of the surface of this section of the island, and occasionally runs out, as here, into the sea. A small native house, and some stunted cocoa-nut trees, are the land-marks of a spot at which the eye of every stranger who visits this coast will look with intense curiosity and interest, and of which every reader of the voyages of the great circumnavigator will have his own ideal picture; and this, however little like the reality, must be far more distinct than such creations of fancy often are, from the minute descriptions of the scene, and details of the tragic event, repeatedly given to the public by the eye-witnesses of the latter and the visitors of the former. We need not dwell on either. The bay is about three miles across in the widest, and two in the narrowest, direction.

The neighboring village consists of about sixty huts; all, except two or three, exceedingly mean, and the circumstances of the inhabitants proportionably wretched. We crept into one of these hovels, through a hole in the side, which required that we should stoop nearly double to get admittance. Though all was slovenly within, there were various articles of domestic convenience, such as calabashes, stools, mats, &c. Observing, among other things, a stick rather neatly fashioned, five feet long, and tapering to a point at each end, with a hole towards one of these, we inquired the use of it. On this, the master of the house, an old man, started up, and produced a companion-stick, something shorter, which we found was to be to it what the bow is to the fiddle. Grasping the first by the middle, he began to beat upon it with the second; while a boy, with two other corresponding sticks, did the same, to something like measured time, which the master kept with his left foot. This miserably monotonous clatter of sticks, which was any thing but music, was accompanied, by both minstrels, with noises which were any thing but singing; the old man, all the while, writhing his limbs and distorting his visage in the most grossly ludicrous manner, which it would be as difficult to describe as it will be to forget. Brutes never make themselves ridiculous; that is the peculiar prerogative of men. The former, in their strangest vagaries, act according to nature; while the latter, in trying to go beyond her, render themselves contemptible in the eyes of others, just in proportion as they excel in their own.

Proceeding along the beach, over an immense bed of lava, we arrived at a marae of great extent, now neglected, and falling into ruins. It consisted of an inclosure of rough stone walls, a hundred feet square, and six feet high, within which cocoa-nut trees are growing, and idol-images stood. Two of the latter remain on the north-east side. These are notched posts, twelve feet high, across the middle of each of which something to resemble a human face has been carved, of monstrous size and uncouth features, once regarded with we and veneration worthy of men who could think such gbears divinities. They affect to know better now, and fess to have renounced all their idols. To say the truth, y have done this *literally*; but their escape from the sustitions of their ancestors as yet amounts to no more than s:—that he who formerly worshipped an idol, "which is

nothing in the world," now worships "nothing in the world," not even an idol.

In the course of our ramble, our guide pointed out the hollow, in the volcanic mass, where the body of captain Cook was roasted, and, a little further on, the place where his arms and legs were submitted to the same process. This was, in fact, the highest honor that his murderers (with the inconsistency of savages) could show to his remains; the corpses of their kings and chiefs being prepared in a similar manner, that the flesh might be more easily separated from the bones, and the skeleton afterwards be put together and preserved, as an object not only of reverence, but even of religious homage. The relics of Cook were thus worshipped in a temple of Rono, one of the gods of Hawaii, of whom the people had a notion that the British navigator was the representative, if not an incarnation of him. The torrent of lava, now fixed as adamant, must have rolled in tremendous force and quantity from the far-distant and elevated crater to the coast, being at this place two miles in breadth, of great thickness, and presenting a surface of utter desolation. In a cavern which we passed, we found a quantity of unfinished cloth, and the wooden instruments with which it is beaten out of bark. Hard by was a little walled inclosure, where we were told that the body of an American was interred, who, for some offence given to the islanders, had been stoned to death. In a native burying-ground adjacent, over one grave a pole had been erected, on the top of which were suspended, according to the native usage, two bags of provisions for the deceased, which, however, he had left behind him on the long journey whither he had gone, and whence he could not return to take any thing out of his house.

We dined this day with all the American captains, on board the Planta, captain Coffin, and were treated with great hospitality. Besides the twelve ships now at anchor here, there are seven others visible in the offing, and endeavoring to get in. The commerce of these islands, through the American whalers, and certain other vessels which come hither principally to obtain sandal-wood for the China market, is very considerable.

In our excursion this day, we counted twenty-nine villages, containing, as nearly as might be ascertained by cursory inspection, sixteen hundred and forty-four dwellings, which, computing five persons to a family, give a population of eight

thousand two hundred and twenty, in a line of twelve miles along the shore.

Mr. Young, to whom we have been introduced to-day, and who has resided thirty-six years on this island, informs us that the whole circuit of coast is equally well-peopled, but that there are comparatively few inhabitants residing more inland, among the woods and mountains, where the climate is colder, and the soil less productive.

Mr. Young, above-named, whom we met at the governor's house, is now seventy-eight years of age. He was made prisoner here at first, but has voluntarily remained for nearly half of his long life; having found favor with kings, chiefs, and people, among whom in reality he soon became a great and influential character. He is yet warmly attached to England, as his native country, and has had it in his power, on many occasions, to render essential services to vessels touching on these shores. For nine years he was governor of Hawaii, during the absence of the king. He is married to a native woman, by whom he has had six children. Accompanied by him, we visited a neighboring marae, which, like other obsolete abominations of the kind, is now a ruin. A house has been built on that part where the corpse of the late king was laid, previous to the flesh being taken from the bones, the latter distributed among his principal chiefs, and the former committed to the flames, according to ancient usage. At this funeral pyre, five hundred dogs were sacrificed with the royal remains—a holocaust of no mean value, when it is considered that such animals constitute the most precious article of food to the rich and luxurious in these islands.

From this marae we went to the house, where, in the year 1819, idolatry was abolished, by the present king Rihoriho, at a feast given by him in commemoration of his late father, Temehameha. In this large building, nearly a hundred feet long, by thirty broad, separate tables were set for the men and the women; the latter being held, if possible, in more contempt in the Sandwich than in the Society Islands. When all the guests (including many foreigners from ships or residing in the vicinity) were in their places, and ready to fall upon the abundant provisions spread before them, the king rose up, and said to Mr. Young,—"Cut up those fowls and that pig;" which being done, instead of partaking with the company of his own sex, he suddenly started off, and went to the women's table, where, seating

himself by his queens and their attendants, he began to eat with a fury of appetite that showed he was doing violence to himself, but determined, whatever might be the issue, to overcome both superstitious fear and habitual repugnance at doing what had heretofore been deemed unlawful, and not to be attempted but at the peril of life—sacrilege itself not being more abhorrent to the gods than the condescension of lordly man to eat of the same food, at the same table, as his bosom-slave, woman. The whole native assembly was struck with horror and consternation at the sight, but, no harm to the king ensuing, they at length cried out with one voice, "The tabu is broken! The eating-tabu is broken!" When the feast was ended, the king issued his commands, that all the maraes should be destroyed, the idols overthrown, and the priesthood abolished. Thus, in a day, a nation abjured its false gods; though, as yet, they know not the living and true God. Here, then, was a people without religion, but waiting till the only true one should be brought to them. It is remarkable that the American missionaries, bringing what they wanted, were on their voyage at that very time, and soon afterwards landed on a shore prepared to receive them. The priests, a reprobate gang of impostors banded together to deceive the multitude and rule even the princes, were enraged at this sudden revolution by which their craft was prohibited. Availing themselves of the influence which they possessed, they stirred up an insurrection so formidable that it required the utmost force of the king to encounter them in the field. A terrible battle was fought, in which the leader of the idolatrous party, a priest, named Trimaga, being slain, covered with wounds, and his wife also falling at his side, with arms in her hands, by a death as heroic as his own, the rebels fled, after a conflict of six and thirty hours. They afterwards submitted, favorable terms of peace being granted to them, and the king's authority has thenceforward been universally recognized.

The right of the soil here belongs solely to the king, and his subjects hold their portions on payment of certain taxes, or rents, of dogs, hogs, or canoes, according to special agreements. Mr. Young occupies so much land, that his contribution amounts to a hundred dogs per annum.

The government is purely despotic, the sovereign's will being the only law, beyond which every man lays one down for himself, and does, at his peril, whatsoever is right in his

own eyes, injuring his neighbor or taking vengeance, as opportunity or temptation may offer. Thus if a thief be detected in the act of stealing any thing, however small—for example, cutting down a sugar-cane—the owner may kill him upon the spot, and no account of his death will be required. The only check upon such sanguinary violence is the re-action of it; the friends of the deceased may retaliate, and destroy the destroyer, if they please.

From the highest to the lowest, the natives are addicted to intoxication with ardent spirits, when they can procure them from ships or of home manufacture. Smoking of tobacco is a common and very social practice—nor have we seen it indulged to excess. A company of eight or ten, men, women, and children, squat on the ground; a pipe is lighted; one takes three or four puffs, and passes it on; and so from hand to hand and lip to lip it goes till the last spark dies out, each retaining the precious fume as long as he can, and then breathing it gently forth from mouth and nostrils.

Spending the evening with governor Adams, Mr. Young, and several native chiefs, we proposed family worship, to which they courteously assented. In the course of conversation, afterwards, they expressed a desire to have English missionaries; saying that, since they regard their country as belonging to king George, any plan countenanced by him, and any persons acting as under him, would be well received. It was proposed by one of the company to *tabu* our missionary companion, Mr. Ellis, and thus prevent him from returning to the southern islands. We told them that if they did so they must also *tabu* Mr. Ellis's wife and children, from whom he would not choose to be separated, nor they like to lose him. "Oh!" said they, "we will send a ship to Huahine, and fetch them hither."

April 4. Mr. Young informs us that eruptions of the volcanoes occasionally take place, and that earthquakes are not unfrequent during the longer intervals of these. We passed a valley of considerable depth, which was filled up by the lava about sixteen years ago. Observing certain lines like roads (one of them a mile in length) descending on the slopes of the mountains, we inquired for what purpose these had been formed, as they were evidently not adapted for the convenience of pedestrians. We were answered, that on great festivals a singular kind of amusement was practised here. A board is conveyed to the highest part of the hill, at which the road terminates. A man throws himself at full length

upon this, and, with daring and dexterous force, propels it forward, when the board carries him, with increasing velocity, straight down to the foot of the descent.

April 5. We had an opportunity of seeing how the natives collect salt, of which they furnish large quantities to ships, besides what they consume themselves. Small ring-fences of masonry-work are formed near to the sea, within which are placed rude stones, of all shapes, having deep cavities, which may hold from one to two or three gallons of water. These being filled and evaporated from time to time, the salt is deposited, and ready for use without further trouble. In one of these basins we observed about half a gallon of fine salt.

Mr. Young informs us that though idolatry is abolished, yet the multitude of gods of wood and stone, formerly worshipped, have been rather hidden than extirpated, many of its inveterate abettors still hoping for a counter-revolution in their favor; a notion fostered by the priests, who have lost their occupation, but naturally exercise their subtle influence to recover it. Not a single image has been brought to us for sale, and the only one that we have obtained was a gift from the governor. But the change of system, from a religion of devils to no religion at all, it is acknowledged, has produced some beneficial effect on the morals of the people. They are certainly less dishonest than they were formerly, both amongst themselves and towards strangers. We have lost nothing either from the ship or on shore. The only theft of which we have heard, was one committed by a man who stole a hat when he was drunk, and brought it back when he became sober, with humble and penitent confession of his fault. A sailor belonging to an American vessel, lying here, intending to desert, offered one of the native pilots two dollars to smuggle him on shore. The Hawaiian promised to do so. When, however, he got the money, he refused to take the man on board his canoe, but went immediately to the captain, told him all the circumstance, and gave the two dollars which he had received to him;—apparently acting from a sense of justice in rather a difficult case. The traffic of prostitution carried on by the natives with foreigners, on ship-board, as well as on shore, is most public and shameless here. But this is a subject on which we must not, we dare not, record "what we have seen and do know." The utter abolition of this infamy in the Christianized islands of the southern Pacific is one of the most signal

triumphs of the gospel in the history of human wickedness, in any age or part of the world. It is painful to add (as we have intimated before,) that for this very cause, the gospel and its other triumphs are evil spoken of by many Christians (falsely so called) who visit these seas, and are filled with rage, disappointment, and malice, when they find that they cannot riot in licentiousness, as former voyagers did, on these once polluted shores; therefore do *they* abhor the change, and calumniate those who have been instrumental in its production.*

April 6. This island has no regular dry and rainy seasons, such as are usual between the tropics. Planting and sowing go on as fruits and harvests come in. Fresh water is very scarce; there being none near the coast, so that what is used must be brought from considerable distances, and generally from the high lands. The principal mountain is seldom entirely divested of a coronet of snow, and sometimes the upper region appears altogether clothed with a splendid mantle of the same. Our Tahitians, whom the missionaries could never make perfectly to understand how water could become solid, were much delighted with the first view of snow and ice on this elevation, and proposed climbing thither to bring away, and take home with them to Huahine, some of the hard water. Whenever rain falls upon the peak it freezes; and on the slopes, whenever there is a shower, calabashes are placed under the slanting leaves of fara and other trees, to catch the precious moisture as it drops from the extremities. In some instances we have seen the keels of old canoes fixed in a sloping position, having the hollow side uppermost, to conduct the water into vessels placed at the lower end. To-day, when we called at a native cottage on the declivity, an old man gave us a delicious draught of water, which he had brought home in a calabash, as he told us, a long way. The whole of this portion of the soil being crusted over with volcanic matter, there is no possibility of digging wells by such implements as the natives employ.

* It is satisfactory to know that the same moral improvement has since followed the introduction of the gospel into the Sandwich Islands; while it is melancholy to add that the change has, in some instances, brought upon the missionaries and natives the most shameful outrages, from individuals bearing the name of Britons as well as Christians.—*Compiler.*

April 7. We went on shore in a whale-boat, belonging to one of our new friends, an American captain. Besides the boat-steerer and oarsmen, there were with us our two personal attendants, natives of Huahine, whom we had engaged to accompany us on our voyage to the Sandwich and Marquesan islands. On both sides of this bay there is always a turbulent surf, fluctuating with greater or less vehemence, alternately, on the north and on the south shore. On the latter, where we intended to land, the surge was breaking, at this time, with full fury. The vessel lay about a mile from thence, and the steersman of the boat directed her course right thitherward, without asking any question. We doubted not, therefore, that he had been previously on shore, and well knew what he was about. But when we came upon the larger swells, seaward of the breakers on the reef, what was our dismay to hear the inconsiderate fellow asking *us* where was the best place to land!—as if any thing could *then* be done in the midst of peril so imminent as that into which he had blindly led us—except to dart (if possible) over the surf, with the head of the boat kept right towards shore. Mr. Tyerman, who was seated at the fore-end (unaware of the consequence of swerving a hair's-breadth on either hand), pointed to a spot at some distance, and said, "We landed *there* yesterday."—Mr. Bennet must supply the sequel. "The stupid steersman immediately brought our long, narrow, and shallow boat, nearly broadside against the swell, and the next moment it was completely upset. Sitting at the stern, and foreseeing, as I did, this inevitable result of the sudden tack, I laid fast hold with both hands of the cross-seat (or thwart, as the sailors call it), that, as I could not swim, being my only resource, though how my life was to be saved by it I did not consider in the instinctive act of self-preservation. I felt a sharp wrench in either arm as the boat turned over, and held me under it, suspended by the hands, in darkness, and amidst the weltering water. Here I found that I could just continue to breathe, while I buoyed myself up so as to keep the top of my head close to the inside of the boat, except when the dreadful rushes of the sea broke under, and for a moment filled the hollow of the inverted vessel, sometimes dashing into my face, sometimes booming against the back of my head.

"Once more, as on a similar occasion (November 12, last year), in the south Pacific, I felt perfectly assured that

I was about to enter into eternity, for the boat was afloat in deep water, and I being completely concealed beneath it, none of my companions, if they had escaped, or were even swimming about, could see where I was. I also recollected that there were numberless sharks, always on the scout, in this bay. I, therefore, committed myself at once, and with entire resignation, to that merciful and faithful Creator at whose bidding, I was fully persuaded, I had come hither from England; nor did I feel any regret that I *had* come, because I believed that I was in the path of duty. During this brief but dreadful interval, which seemed an age of suspense, something suddenly clasped me round the loins; I recoiled with inexpressible horror, imagining, at the first touch, that my body was within the jaws of a shark, whose fangs I expected instantly to feel cutting me asunder at a crash. But experiencing a softer pressure, and a gentle pulling, I carefully put down one hand, and found that they were human arms, not a sea-monster's jaws, that enfolded me;—in fact, they were the arms of my faithful, pious, and affectionate Tahitian attendant, *Purahah*. Readily then I loosened my other hand, and committed myself to his strength, dexterity, and courage, to bear me through the breakers. He did so triumphantly, and set me on land unharmed, except a little nauseated with having taken in some large draughts of salt water. On asking Purahah how he happened to discover where I was, since I must have disappeared from among my companions, he answered, 'I looked on this side, and on that side, and on every side, and when I saw that you were not any where about, the thought grew up in my heart—perhaps he is under the boat; so I went and looked, and found you there.' These people, as we have repeatedly observed, are half-amphibious, and from habit can see almost as well under water as out of it. I have no words to express my gratitude to God, my Savior, for this new deliverance. Ought not the dexterity and affectionate devotion of *such* a servant to be honored? I need not add how lively and grateful are the recollections which I must entertain to the end of life of the noble form and olive countenance of my heroic preserver, when he stood up before me after having thus accomplished my deliverance. I had the happiness to find my friend Mr. Tyerman safe on shore. He had been flung out from the head of the boat, where he was sitting, among the breakers, but his Tahitian

and the seamen, having leaped out before the overset, they saved both themselves and him, at no other inconvenience than a thorough drenching of their clothes, and a temporary but truly terrific alarm. Mr. Ellis, our missionary friend, was not with us. Afterwards, when we saw the American captain who had lent us the boat, he expressed sincere sorrow for our misfortune, and hearty congratulations on our escape."

April 9. Though the climate of the Sandwich Islands is fine, yet the soil, generally, is much less productive than that of the Society group. The volcanic devastations have rendered great tracts of land utterly sterile for ages to come. The higher eminences are less affected by this evil; consequently the largest trees, and the most luxuriant vegetables, grow on their slopes or in their sunny hollows. There, also, are found the purest springs of water. We have seen few insects here, except a species of ant, black and very small, two or three moths, as many dragon-flies, and several kinds of common flies, resembling those which most abound in England. We heard a singing-bird among the mountains the other day. To our ears, long unaccustomed to such music, the notes were very sweet, and carried us home with awakened affections. A beautiful red paroquet, much like a bullfinch, and a green bird, the size of a sparrow, are frequently seen. Domestic fowls, common in the southern islands, are scarce here, and very inferior. The hogs and dogs, though the favorite animal food of the natives, are wretched creatures, and at this time of drought are many of them half famished.

Observing several small companies seated on the rocks over against the harbor, and engaged apparently in cheerful conversation, while others were preparing different repasts for them, we had the curiosity to examine the utensils, materials, and manner of their cookery. In the smaller cavities were reservoirs, from three to six feet in diameter, the sides and bottoms of which were lined with leaves, containing a thin kind of pudding-batter, to the depth of three inches, which persons were stirring about with their fingers. This was composed of taro, reduced by hand to the consistency of pulp, after having been baked, and then mixed with water. To us the taste was perfectly insipid, but, poor as such food must be, the people look well. We remarked the preparation of another dish, scarcely more savory—a yellow-

ish kind of bark, which a woman was pounding to powder in a wooden trough. An oven for roasting sweet potatoes next attracted our notice. It was differently formed from the earth-bedded ovens of Tahiti, being a hollow dome-shaped pile of stones, within which the fire was kindled, and kept up till the whole structure was sufficiently heated.

A man was employed in making a canoe near the same place. In this art these islanders excel. The bottom was the trunk of a tree, carefully hollowed out; over which the sides were raised of light-colored planks, skilfully fitted together, and bound with cinet. The principal tool with which this simple shipwright wrought was a small adze, and it was surprising to note with what precision he used it, seldom missing a stroke. Canoes thus constructed look very neat, being formed of different colored woods, besides being remarkably well shaped, and adapted to desultory and coast-navigation. They are all furnished with outriggers, which are absolutely necessary to prevent them from upsetting, the bottoms being deeply concave, and the ends high and peaked.

The people whom we have seen were generally tatooed, an operation performed here very early in life. The goat is the favorite figure, which they bear on their legs and arms; but the artists are not so expert as those of the Society islands, neither are the designs so curious, nor are the colors so clear and delicate, as the latter employ and execute.

There are fewer personal deformities met with in this island than we have been accustomed to see elsewhere, with the exception of many hideous ulcers, and some horrid ravages of that disease which is the consequence of profligacy. The women do not swaddle their new-born infants; several we have seen, without any covering, held by their mothers on their arms, across a little mat. Men, women, and children, of course, can all swim, and delight to refresh themselves, even to weariness, if the expression may be allowed, in the water. One day an old woman being on board of our vessel, while her little canoe was rocking at some distance on the waves, when she wished to return ashore, made no more ado than to leap overboard, and swim to it; but, arriving at the wrong end for entering without danger of capsizing, she instantly dived under, re-appeared on the

other side, sprang into the vessel, and paddled away with the agility of a young rower and the skill of an old one.

April 11. The schooner, which had parted from us on our voyage from Huahine, and for which we have been waiting here, not having yet arrived, captain Kent resolved upon proceeding to Oahu, in hope of meeting with it there. Accordingly we set sail this day, and proceeded up the west side of the island, in the track by which we had come.

April 12. This evening we stood out from Toeigh bay, which we reached yesterday, and where Mr. Young resides, towards the island of Maui. On this passage a whale (we could not ascertain the species) of great bulk diverted us with its unwieldy gambols, at a short distance from the ship. Sometimes it raised its enormous head and shoulders perpendicularly out of the deep, then it fell backward, rolling amidst the foam which it excited, and flapping its pectoral fins like "sail-broad vans" above the water; again it dived downward, and, re-appearing at the other side, flourished its huge tail high in the air; spouting at intervals, and at length sailing majestically off. At night, for the first time on this ocean, we discerned the entire constellation of Ursa Minor; for, though the pole-star had long been within scope, the horizon was in general so hazy that we had seldom been able to catch more than a glimpse of it. How many eyes have been fixed upon that one small point in the heavens, since the first navigator, on faith of its guidance, trusted himself in a frail bark beyond sight of land! How many eyes have looked in vain for its steadfast and unsetting watch-light, when vapors, clouds, and storms obscured it! More meteors than we had ever seen before, in the same time, were flashing above us, in different directions, through the cool, dun gloom of night, while we made our way, under easy sail, along the quiet waters.

April 13. At day-break we passed Tahurawa, and, over its comparatively low shore, could plainly distinguish, northward and westward, the loftier forelands of Maui, Ranai, and Moroka, while the volcanic crest of Hawaii, a cone of snow, empurpled with the morning beams, rose in aërial perspective, far and beautiful behind. About the middle of the forenoon Oahu hove in sight, and we were following our course amidst a gulf of islands—nearly the whole Sandwich group, from different points of the horizon, rising in mountainous peaks around us.

April 14. As we approached Oahu, it was impossible not to be struck with the extraordinary contour of the coast. From the western extremity the land slopes gradually upward to the east, where it culminates in irregular jagged peaks, and breaks off in stupendous precipices. At this end, about half a mile from the shore, a shapely conical rock tapers to a considerable height out of the deep water; and further along another insulated mass of naked crags, and ruder form, bears the brunt of the everlasting surges breaking round its base. We made for the southern side, where two bold eminences, "horns of land," project towards the sea, and give a singular aspect of defence and defiance to the shore. The flanks of both are deeply indented with water-courses; or, more probably, riven by volcanic earthquakes, for we remarked that the trenches were partly oblique—some of them almost zig-zag—and partly vertical, as if a plough-share had forced a furrow, at one stroke, from top to bottom of the declivity. Unable to double the point, towards which we had been steering, we were compelled to tack and stand off from the land till to-morrow. In the night our vessel was becalmed, and all the following day (the Sabbath) we still remained at sea.

April 16. This morning, the wind being too weak to carry us through, we were towed into harbor, under the guidance of a native pilot. Twenty-four ships were lying in the port and the offings, principally American whalers. Soon after landing, we were introduced to the king, who is resident there. We found his majesty (Rihoriho) in company of his five wives and a number of chiefs, with a large train of other attendants. He was seated in the midst, upon a mat, on the floor of an extensive native house. He appears to be a young man of courteous manners, about the middle size (inferior in that respect to the Tahitian princes), and of a light complexion. He was dressed in European style, having on a shirt, jacket, waistcoat, and pantaloons. Captain Kent told the king his errand, and produced his credentials from Port Jackson. His majesty appeared exceedingly gratified by the present of the schooner, as a pledge of good-will, on the part of the British government, with which he wishes to secure and perpetuate an alliance, even as a vassal of king George, so that he may but rely on his paternal protection. Rihoriho, at this audience, was attended by an officer, sitting behind him, with a fan of long

white feathers, which he waved continually in the air, over his head. Beside this person sat one of the queens, holding in her hands a wooden dish, covered with a handkerchief, which she occasionally presented to the royal lips, to spit into it. The tobacco-pipe, also, was occasionally introduced, when the king, having amused himself with a whiff or two, handed it to his favorite queen, and she to another; in which manner it travelled round the circle of grandees as long as the fumigation could be kept up. Wine was brought to us, in which we pledged his majesty's health. His five queens are women of no ordinary magnitude; two of them must be, at least, six feet high each, and of a comely bulk in proportion. Their dresses were silken girdles, of divers colors, thrown round the body, with necklaces of flowers, and wreaths of fern leaves on their heads. Each of these great ladies was disfigured by the voluntary loss of two or three front teeth, in memory of the death of the late king. We have hardly seen a mouth since we landed in Hawaii, which has not been thus barbarously dismantled of some part of its most useful as well as most ornamental furniture.

On returning from this audience, we dined at the house of the American missionaries, who indeed received us as brethren as soon as they were apprized of our arrival. We learn that from two to three hundred natives usually attend their public services; but as yet there is small appearance of the gospel having taken root even in a few hearts. These faithful messengers of it have hitherto labored, but not fainted, under many disadvantages. A little boy, who had been accustomed to wait on the missionaries, carried home to his father, who was blind, intelligence of what he had seen or heard, from time to time, in their company. The old man was deeply touched by these communications, and soon began to inquire for himself, "if these things were so;" and manifested, meanwhile, a corresponding concern for his soul's salvation. He professes a full reliance on the atonement of the Lord Jesus Christ, and prays daily, and often in the day. Nor does he stop here, but he has begun to speak to his countrymen, reproving sin, and recommending the righteousness which is of faith. Wherefore some say, "He is a good man;" others say, "Nay, but he deceiveth the people." John vii. 12. We trust that he is a true convert, who deems it enough in taking up the cross, that the "disciple should be as his Master, and the servant as his lord." Matt. x. 25. A

few days ago, the king sent for him, and questioned him concerning his new religion, when the poor man is said to have witnessed so good a confession that he was sent away from the royal presence with liberal approval.

CHAPTER XVIII.

Extracts of Letters from Messrs. Tyerman and Bennet, addressed from the Sandwich Islands to the Directors of the London Missionary Society, and to the American Board of Commissioners for Foreign Missions.

[It will probably be most expedient, in this place, to introduce extracts from three letters written by Messrs. Tyerman and Bennet, during their residence at the Sandwich Islands, as these will, in a few pages, give the reader a comprehensive view of the important changes which took place while they were providentially detained there. The Journal may then be continued to advantage, by omitting many minute details, which would otherwise occupy more space than can be spared in the limited compass of the present work.]

Oahu, May 8, 1822. * * * * * *
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On landing, we were most kindly and affectionately received by the missionaries, and by them immediately introduced to the king, who showed us every polite attention. He is a young man, and was dressed in the European costume. He was highly delighted with the present of the schooner, sent him by the king of England, but not for its value—he possesses ten ships of his own, and considerable property in dollars and goods of various kinds—but as an expression of the friendship of the English, to whom he is strongly attached, and under whose protection he considers himself as holding these islands. He immediately engaged to supply the crew of the cutter with provisions so long as she may remain here, and invited captain Kent to take up his abode in his house during the same time. Here is a good harbor, which is also a place of great resort to American whalers, for refreshment. On coming into the port, which is divided into an outer and an inner basin, we counted twenty-three ships and vessels of different descriptions. For coming to an anchor in the outer harbor ships pay forty dollars; in the inner, eighty dollars, besides pilotage. This harbor is protected by a battery,

built at the head of it, which mounts fifty guns of large calibre, and another battery at the summit of a neighboring hill, where there are ten large cannons. On landing, we found ourselves in a village called Honolulu, containing between 2,000 and 3,000 inhabitants, living in grass houses, resembling hay-ricks of different sizes, with but one small opening as the door-way, scattered over an extensive plain, which lies between the sea and the foot of the mountains. The taro plantations, which are seen near the village, afford striking proofs of great industry on the part of the people, and no small ingenuity in so directing the water, which runs down the adjacent valleys, as to convey it from one bed of taro to another, for three or four miles in extent. Here are resident an American consul, and several persons from that country, with a view to mercantile employment; their specific object is sandal-wood, which grows in these islands, and finds an advantageous market in China. Goods of various kinds are imported here, and almost every thing may be obtained. Dollars constitute the circulating medium of these islands.

After our interview with the king, the missionaries most affectionately invited us all to take up our abode with them at their house during our stay, to which we gratefully consented. Their house is at a short distance from the village. Here are two missionaries, Messrs. Bingham and Thurston, with their wives; the former, with Mrs. Bingham, was at the island of Tauai when we arrived, but has since returned. Besides these pious and excellent men, there are four more, and their wives; Mr. Chamberlain, who is acquainted with agriculture;* Mr. Loomis, a printer, and Messrs. Ruggles and Whitney. The two latter are stationed at the island of Tauai, which is about seventy miles from hence, and where a school of about thirty children has been raised. There is also a school here, containing the same number of children. All the children in both schools are clothed and boarded at the houses of the missionaries, at the Society's expense. We have had the pleasure of seeing the whole of this interesting missionary family, except Mr. Whitney, with Mrs. W. and Mrs. Ruggles, and feel peculiarly pleased with their eminent piety and good sense.

* Since returned to the United States, as has Mr. Loomis also, on account of ill health. The Mr. Chamberlain now at the islands, did not arrive till after this time.—*Am. Editor.*

This day three years ago the old king died, in a full and firm attachment to his idols. Soon after this, his son and successor held a public feast to commemorate this event. At this feast he publicly set at defiance the tabu, or idolatrous system, by sitting down and eating with his wives, and the wives of many other chiefs. This took place when the American missionaries were on their voyage to these islands, where they arrived on the 31st of March, 1820, and were allowed by the king and his people to settle among them. However, it does not appear that the king demolished idolatry from any preference to Christianity, or any other religion. His father charged him, immediately before his death, to support the idolatrous system, and to abstain from drinking spirituous liquors, both of which he has equally disregarded. Last Lord's day he held the third public anniversary, commemorating his father's death. We were all invited to attend. Of course we declined, and did all we could to persuade him to defer it till the next day; but it was the proper day, according to the age of the moon, and his chiefs were not willing to make the alteration; it was therefore held on that day. The dinner, we understand, was conducted with great order and propriety. The king is able to display a degree of grandeur on these occasions, far beyond what you would expect in this country.

The prospects of the missionaries are very promising. These islands are populous, and seem to be waiting for the Savior's law. This small island contains not fewer than 20,000 souls; and the other islands of this group are populous in proportion.

A place of worship has been erected near the house of the missionaries, fifty feet long by twenty feet wide. This is the only building of the kind in the eleven islands that form this interesting group, all of which are now under the dominion of king Rihoriho.

The missionaries have not as yet acquired the language so as to be able to preach in it to the people; they are obliged to address them through an interpreter.

It will perhaps be interesting to you to hear that the language of the Sandwich Islands is radically the same as that of the Society Islands. Mr. Ellis, and the people who accompany us, can converse with these people with ease, and they understand each other without difficulty. The principal difference arises from the use of the *k* here, which is not

in the Tahitian language. The people themselves are evidently of the same origin, though in person the Tahitians are much superior; in color there is not any material difference—these may be a shade darker.

We have no doubt that some important ends are to be accomplished by our visit to these islands, to which a singular interposition of Providence has led us. It is remarkable that a few months ago a vessel was quite ready to take one of the missionaries, with some of the chiefs, to the Society Islands, on purpose to pay a visit to the missionaries there, and to witness, with their own eyes, the change which they had heard had taken place. Many false and scandalous reports had been propagated here, injurious to the character of the missionaries there, and detrimental to that glorious work. These reports were put in circulation here, from interested motives, in order to prejudice the minds of the king and chiefs. Those foreigners who had invented and propagated these falsehoods were greatly alarmed on finding that a vessel was going expressly to examine into the truth of these reports, and used all their might in order to prevent her from sailing; and they succeeded. The voyage was, therefore, deferred, if not abandoned. When we arrived, these enemies were greatly confounded, while the missionaries as greatly rejoiced. We have borne our public testimony against them. The chiefs who accompanied us have been most rigidly questioned by the king and chiefs, who are now all satisfied of the falsehood of former reports, and of the advantageous effects of the gospel in the Society Islands. Besides this, an intercourse will now be opened between our missionaries and those of America, which will be mutually advantageous.

Our visit will also put the missionaries here in possession of the plans on which our brethren have acted in the South Sea islands, as well as of the facts which relate to the change; and, from the joy and gratitude which our beloved friends here express on seeing us, we indulge the humble hope that our visit may be the means of strengthening their hands, and encouraging their hearts, in the good work in which they are engaged. It is the day of small things; but few of the natives attend public worship, and but little value is put by the people upon their labors; but we unite with them in the confident hope that a glorious day has begun to dawn

upon these benighted lands. Nothing is too hard for the Lord.

An event has taken place which will detain us two months longer here than we had at all anticipated. Our captain has engaged to make a trip to Fanning's island, which lies two degrees on the north of the line, of a mercantile nature, which will take him about six weeks to complete. This will be highly to his own advantage; and, as we have our passage gratis, we are unable to exert any control over his plans. We lament this delay, but Providence means something by it, and, in the hope of our detention being in some way or other useful here, we bow to *His* sovereign will who does all things well. It will, at all events, afford us an opportunity of making ourselves more intimately acquainted with the state of these islands, and the condition of the people.

This day we remember with joy your anniversary in London; we also hold a public service here in the afternoon, in order to commemorate the same delightful event. May that Divine Spirit be graciously poured upon us, which we have been imploring so largely for you, and the Society, and all who love our Lord Jesus Christ in our beloved country.

Honolulu, in Oahu, 10th August, 1822.

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From our first reaching these islands, they appeared to us to present a missionary field of the first magnitude, and of the greatest promise; and while lying at Hawaii, before we saw our missionary friends here, we frequently said to each other, "Would God, that missionaries were here, to speak to these people of the wonderful works and the grace of Jehovah, in their own language!" Whilst we were at Hawaii, the chief of that fine island, and many others, greatly desired that the pious natives who had come with us, and Mr. Ellis, should remain in these islands, "to teach them the *Good Book*, and all the good things which had been learned in the Society Islands." When we reached this island, many expressed the same wishes respecting Mr. Ellis and our Tahitian friends. But, though our hearts yearned with compassion for this numerous, ignorant, and vicious people, yet these repeated requests were in no degree hearkened to, un-

til the painful providence above referred to. While we were meditating what could be intended by our way being so hedged up as to prevent our visiting the Marquesas, and even our getting away from these islands, Auna (which is the name of one of the excellent deacons from Huahine) and his wife came up to us at the mission-house, from the king and queen of Tauai (with whom Auna and his wife have lived ever since they came to this island), with an earnest request from those important and influential personages.

But, before we proceed, perhaps it will be well to mention the singular providence which led to Auna's residence with them. When we landed at this island, while our missionary friends were requesting us, with our Tahitian companions, to take up our residence at the mission-house, a respectable-looking person was desiring our companions might go and reside with him, as they were his countrymen, having come from Tahiti some years ago. This was agreed to, and the deacons and their wives went with him. He introduced them into the house of the queen of Tauai; this person being her confidential attendant. Auna's wife soon discovered that this Tahitian was her own brother, who had left Tahiti when a boy, and they had not heard of him for nearly thirty years!

This was pleasing to all parties; the queen desired they would be her guests, and, ever since, Auna and his wife have been teaching the queen's household, which is large, many useful things, and also praying with them morning and evening. We now turn to the message which they brought to Mr. Ellis, and to us, from the king and queen of Tauai and many chiefs; which was, that Auna and his wife might stay here, and teach them and the people to read and to write, &c., and to worship Jehovah. Also that Mr. Ellis would go and fetch his wife and children, to settle here as a missionary, to teach them all good things.

We asked Auna, if he and his wife were willing to stay in this place; he said, their hearts desired it, if it was right; and if their *ora madua* (pastor), Mr. Ellis, would settle here, then they should be glad; because the Lord had brought us here, and perhaps it was his will we should remain. When we had received this interesting communication, we could not refrain from admiring the wisdom of all the divine dispensations, and remembered the exhortation—

'Judge not the Lord by feeble sense,
But trust Him for his grace;
Behind a frowning Providence
He hides a smiling face.

We quickly invited our American brethren to a consultation. Auna related before them what he had previously told us, and we desired their sentiments freely; which, after exchanging a few words with Mr. Ellis, they gave. Our missionary friends unanimously declared their opinion that the thing was from God; that at present there appeared a decisive indication that Mr. Ellis and the Tahitians should enter this missionary field; and that if, after due deliberation, inquiry, and prayer, it should continue to appear so, they should rejoice to receive them as brethren.

They had no doubt but Mr. Ellis's experience in missionary labors, among a people in many respects similar, and his acquaintance with the language, would prove a great blessing to all parties. This unanimous opinion of our friends, and Mr. Ellis's willingness to remove, notwithstanding his great usefulness at Huahine, has left no choice. The path appears quite plain; and, we may add, the king, Rihoriho, and his favorite queen also, desire Mr. Ellis to come. Our object now is to obtain the means of bringing Mr. Ellis and his family hither as quickly as possible; for which purpose we shall endeavor to charter a vessel from this place, or from New Holland, as we may be able. HE, however, who has hitherto enabled us to commit our ways to Him, who has so remarkably appointed our path, will, we trust, graciously continue to direct our steps.

It is now two months since Mr. Ellis consented to settle here, in aid of the mission at this place, though of course at the expense and under the auspices of our Society. Since this determination, a very close attention has been paid to the language of Hawaii; and he now preaches in it, with ease and fluency, two or three times a week, to attentive and increasing congregations.

Mr. Ellis has composed four hymns, in the Hawaiian language, which are sung in the chapel. You will hardly be able to conceive the delight we had in hearing these people, for the *first time*, uniting to sing the praises of Jehovah in their own tongue! A scene of great usefulness appears to be opening here. One, indeed, of greater interest and importance than that which is presented by the Sandwich Islands

could scarcely be found. A group of twelve or thirteen fine fertile islands, in one of the most delightful climates perhaps any where to be met with, rising rapidly into consequence as places at which vessels may refresh, in passing from the western side of the new world to the eastern parts of the old world, and affording ports for repairs and refreshments to great numbers of Pacific ocean whalers having also a population of above 200,000 inhabitants, must have great importance as a missionary field. We made a tour round the greater part of this beautiful island, accompanied by our missionary friend, Mr. Bingham, and a messenger from the king, and were every where received with the greatest kindness, both by chiefs and people. While we deeply mourned over the deplorable state of ignorance, vice, and wretchedness, in which we found the people of all ranks, we could not but rejoice at the readiness we every where found to listen to the gospel, which was addressed to various assemblies—sometimes within a house, sometimes under a tree, or in the shade of a rock. We did not find any native who had the least notion who it was that made the sea, the sky, or themselves; but they all said it was *maitai* (good) to learn these things, and to worship Jehovah: and that, as soon as the king told them to do so, they would all come to learn. At one place *(Uarua)* we were kindly received and hospitably entertained by an intelligent chief, who was one of the principal *priests* of the abolished system. He made many inquiries about the nature of this new religion, and proposed some difficulties for solution. Among other questions, he asked whether Jehovah could understand, if they prayed to him in Hawaiian, or whether they must all learn English! When he had received answers which appeared to satisfy him, he said it was *maitai* (good), and he was ready to receive instruction, and to worship Jehovah, as soon as Rihoriho (the king) should order it. All seems to hang on the word of the king. The government of these islands is an absolute monarchy; there is no law but the king's will. The king (Rihoriho) says to the missionaries and to us, that by and by he will tell his people that they must all learn the *good word*, and worship Jehovah; but that the missionaries must teach *him* first, and themselves get well acquainted with Hawaiian. But, alas! the king is slow to learn! Nevertheless these difficulties, and all others, we trust, will be overruled, and in due time removed, that the

glorious gospel may have free course to promote the happiness of man, and the glory of God! Two weeks ago the names of twelve persons were given in, who appear to be sincerely attached to the word: so that, ere long, we hope the administration of Christian baptism to the natives will commence by the missionaries.

Extracts from a Letter addressed to the American Board of Commissioners for Foreign Missions.

'Oahu, Aug. 9, 1822.

'Beloved Brethren in Christ.—You have, we presume, been informed that the London Missionary Society have deputed two of their number to inquire into the state of their missions in the islands of the South Seas. We, whose names are subscribed to this letter, have the honor to form that deputation.

'When we sailed from England, in May, 1821, we had just received information that the Sandwich Islands had engaged your benevolent regards, and that you had sent missionaries to propagate the gospel in that interesting portion of the heathen world. While this important information filled our hearts with joy, and excited in our minds the most fervent prayers that success might attend your labors of love, we were encouraged to indulge the most extensive hopes, by hearing that idolatry had already fallen in those islands, and that the Great Head of the church had thus singularly prepared the way for his servants.

'But, though we felt the most lively interest in the success of your enterprise, we then entertained no hopes, not even the most remote, of visiting the Sandwich Islands; as such a visit made no part of the duties connected with our deputation. A mysterious and unerring Providence has, however, conferred on us a pleasure as great as it was unexpected, and placed us in circumstances that render it our duty to make you a communication; which we are happy to do from the house of your missionaries, in the island of Oahu.

* * * * * * * * *

'Allow us, dear brethren, to congratulate you on your having been directed, by the Great Head of the church, to

so valuable and pious a body of missionaries as those are whom you have sent to these islands. Their piety, their talents, their prudence, justify the confidence which you repose in them, and should cherish in your hearts the hope that their holy lives will put to silence the ignorance of foolish men, and tend powerfully to induce those who take knowledge of them to embrace that gospel which they are anxious to make known :—while their affectionate hospitality, and their kind and persevering endeavors to promote our comfort, confer on us a debt of gratitude which we can never repay. They are indeed burning and shining lights in the midst of this crooked and perverse nation ; and we are confident that the time is not remote when many shall rejoice in their light.

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'Our arrival appeared to be most opportune. Many false and injurious reports had been propagated here by some foreigners, respecting the state of religion in the Society islands, in order to prejudice the minds of the king, and chiefs, and people of these islands, against the gospel and the missionaries. Your missionaries had projected, a short time previous to our arrival, a voyage to the South Sea islands, accompanied by some of the chiefs, to ascertain the real state of things there ; but the foreigners, by their influence, had prevented the vessel from sailing. At the time of our arrival, the people were laboring under the influence of the prejudices which the foreigners had produced among them. But our testimony to the wonderful work of God in the South Sea islands, together with that of the people who accompanied us, appears to have confounded the opposers, and confirmed the king, and chiefs, and people, in the confidence that the prejudices which had been excited were false and unfounded. We had no idea that this important object was to be answered by our voyage. Truly God is wonderful in counsel, and mighty in executing.

'One only of the chiefs who accompanied us, with his wife, remained at the house of the king of Tauai. But the king, and Kaahumanu, wife of the old Tamehameha, a woman of great influence in these islands, were so much pleased with the conduct of their visitors, that they gave them a strong invitation to continue with them, and not go to the Marquesas. Struck with this unexpected occurrence, and perceiving that great benefit might arise to the cause of re-

ligion in these islands, from the residence of persons so pious and excellent as these are, and knowing that we could obtain others for the Marquesas, at the Society Islands, we were induced to consent to their remaining.

'Soon after this, a meeting of several of the most important chiefs was convened by the king and queen of Tauai, to deliberate on the propriety of inviting Mr. Ellis, also, to join your missionaries, and take up his residence here with his wife and family. An invitation to that affect was therefore given to him. This, also, was most unexpected. On further inquiry, we found that his remaining here met with the decided approbation of the king, Rihoriho, also, and all the principal chiefs, and, what was still more in our estimation, of your missionaries.

'After taking the matter into serious consideration, and seeking direction from Him who alone can guide in the way of truth, we were induced to give our consent to Mr. Ellis's joining your mission, but still to remain in connection with the London Missionary Society, and to be supported by it.

'The following considerations influenced our minds to come to this decision :—

'Your missionaries were laboring under great difficulties in acquiring the language of this people—difficulties which, we perceived, would not be surmounted for a considerable period. Mr. Ellis being intimately acquainted with the Tahitian language, which is radically the same with this, we were convinced that he would render essential service to your missionaries in this particular, and thus accelerate the period when they will be able to declare to these islanders, in their own tongue, the wonderful works of God—which is essential to their extensive usefulness. Our conjectures have been, in a measure, realized already, with regard to your missionaries; while Mr. Ellis has so much overcome the points in which these languages differ from each other as to be able, in so short a time, to preach fluently and intelligibly in the Hawaiian tongue, which he has done for several weeks.

'Another reason is—the wide field of usefulness which now presents itself in these islands, in connection with the most pleasing aspect which the state of the minds of the people affords. These islands are indeed apparently waiting for the Savior's law; these fields are white to the harvest, and the laborers are few. Justice and expediency seemed, there-

fore, to require that we should consent to take a missionary from the South Sea islands, which are, comparatively, so well supplied, and give him to these, where so many thousands are waiting to be taught, but, alas! are perishing for lack of knowledge.

'Again; there appeared to us great suitableness in your missionaries being joined by one who had resided almost six years in those islands, where so glorious a work has been accomplished within that period, and in which he has taken an important share. His experience; his acquaintance with the most useful plans of operation; his knowledge of the Tahitian language, to which that of the Sandwich Islands bears a close analogy;—these considerations could not but have a great influence upon our decisions.

'Some foreigners, anxious to seize upon any thing that might tend to prejudice the natives against your missionaries, did not fail to suggest to them that, should they listen to their instructions, they would incur the displeasure of the English. By uniting an English missionary with yours, this objection will be removed; and, indeed, already has our visit produced the best effect in this particular.

'With the same design, these foreigners have spared no pains to misrepresent the work of religion in the South Sea islands, and have propagated the most infamous falsehoods; but a missionary who has been so long resident there, and who is well acquainted with all the circumstances of that great work, being upon the spot here, will prevent all future attempts of a similar kind.

'But, however weighty these considerations, they would not have induced us to consent to Mr. Ellis's leaving the useful, important, and comfortable situation which he occupies at Huahine, in union with Mr. Barff, and joining your missionaries here, had not the finger of God most clearly indicated to us the path of duty; and this is made so remarkably plain, that not a shadow of a doubt can remain upon our minds that it is the will of God.

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'Daniel Tyerman,
'George Bennet.'

CHAPTER XIX.

Food of the Natives of the Sandwich Islands—Card-party—The five Queens—M. Manine's Gardens—Dram-shops—A Sorcerer—Sandal-wood—Candle-nut Strings—Conversations of Auna and his Wife with the Natives of Oahu—Taumuarii, King of Tauai—Town of Honolulu—Murderous Practices of the Shark-worshippers—Yellow Fever—Cannibalism—A rich Negro Resident—Excursions among the Mountains—Method of carrying Burthens—Volcanic Crater—Distillery—Traditions—Animals.

April 17. We waited upon the king, and found him surrounded by his usual attendants, loitering and looking about with vacant eyes, or humming a low, dull, monotonous air without melody, as though they knew not what to do with themselves. Two of his queens were rather more amusingly employed. Each had made a small pipe of the tii-leaf rolled up; holding up this in the hollow between her hands, globularly clasped, the lady blew into the little instrument, which, as she opened and closed her fingers upon it, produced a few squeaking notes, like those of a child's trumpet. With such music, however, the royal dames appeared surprisingly delighted. The king expressed his gratitude for the present of the schooner, by giving our two captains quarters in his own residence, while on shore here, and engaging to furnish both ships' companies with provisions during their stay in the harbor.

Walking along the beach to-day, we observed some persons gathering the slender green sea-weed from the rocks for food. In one of the houses which we entered, a man was eating small crabs alive. In another place they had just killed a dog, and were dressing the carcass for the oven by singing and scraping off the hair. These people in general are very gross feeders. When a hog, which the king had sent on board, was slaughtered, on the entrails being thrown into the sea, some natives, from the shore, instantly plunged into the water, swam to the ship's side, and had a stiff struggle in the water for the prize. Those who were fortunate enough to secure portions of it, after a hasty rinsing of the contents, greedily devoured the garbage. Fish in general, as well as crabs and shrimps, they seem to make no difficulty of eating raw, and frequently alive.

In the house of one of the queens, where our Tahitian friends are accommodated, we found three women and a man

playing at cards (whist), for money, with all the cool, keen interest, and stern self-possession, of inveterate gamblers. One of the persons sitting by said that these games often ended in quarrels, when not hands only, but clubs, were furiously employed. He confessed that it was a bad custom, but that they knew no better, not having received "the good word," as the Tahitians had. One of the queens coming in threw herself upon the floor, yet with an air of no unconscious superiority, and professed a desire to learn the things which had been taught to the South Sea islanders, observing, that if the king would give his consent they should all be willing to be taught. Two of these illustrious females were seen the other day riding in one large wheel-barrow. After being pushed along by main force, for a few paces at a time, by two stout men, the latter were repeatedly obliged to rest and take breath, at which nobody would wonder who knew what a weight of royalty they had in charge. Their majesties vastly enjoyed the novelty, if not the pleasantness, of the motion; this being, probably, the only kind of carriage in which they had ever taken the air. Soon afterwards the same ladies were strenuously exercising themselves in fetching bundles of rushes, upon their naked backs, from the swamps, to strew the floors of their habitations, and felt themselves as unashamed of their honest labor, in this instance, as of degrading amusement in the other. This example of feminine industry was the more remarkable, because the chiefs here affect to be above all kinds of drudgery, and never suffer their children to do any thing like work.

In the afternoon we visited M. Maniné, a Spaniard, who has resided here thirty years. This person occupies three acres of ground, which he has, with great taste, laid out as a garden, vineyard, and orchard; and in which trees, plants, and fruit of European growth, have been very successfully cultivated. The vines, in particular, trained after the Spanish fashion in bushes, flourish luxuriantly. The proprietor tells us that they would bear three crops in the year, though he prudently prevents the third, lest it should too much exhaust the stocks. Figs and roses, neither of which we had seen in the Society Islands, have been also introduced by him, and promise well. In the village, observing several houses over which small flags, raised on poles, were flying, it was natural to suppose that these buildings were tabued for some sacred purpose. On inquiry, however, it turned out that

they were dram-shops, where spirits, distilled from the tii-root, were sold to sailors. It was not, however, denied that natives, as well as foreigners, might be accommodated with the luxury of this slow poison, if they could afford to pay the price of self-destruction by such means; and, unhappily, among the highest class, there are not a few who sacrifice health and life itself to an infatuated passion for strong drink.

April 18. A system of sorcery, similar to that which formerly existed in the Society Islands, yet prevails here, though virtually abolished with the idolatry on which it was engrafted. The adepts in this black art pretended to have power to pray their victims to death; and it is probable that many a one may have died from fear of such an apprehended death. Some time ago, one of these impostors entered the house of Mr. Young, in Hawaii, with an eye to pillage. Being surprised, by the owner, in the fact, he endeavored to escape through the window, which proving too small, he was caught in it, as in a trap, and received upon the spot the chastisement which he had taken such unlucky pains to deserve. Under the infliction of a severe cudgelling, he suddenly fell down and affected to be dead. The neighbors, who had collected round the house, were shocked and terrified at the audacity of Mr. Young in daring to lay violent hands upon so dangerous an opponent as the conjuror, and expected that some dreadful judgment would fall upon him for the deed. Mr. Young himself, however, felt no such fear, knowing better with what a subtle knave he had to deal than his countrymen did. Instead, therefore, of leaving him for dead, he quickly revived him by a few more well-directed strokes of the stick, on the unexpected application of which the rogue jumped up and ran off, but not without threatening to pray his castigator to death. Accordingly he retired among the mountains, erected a marae to his familiar demon, and commenced his incantations. The natives, day after day, looked for the sudden destruction of Mr. Young, but, in the meantime, the sorcerer himself came to a miserable end. It was then currently believed that Mr. Young had prayed *him* to death, by his skill in the counter art, which is professed here as well as in Tahiti. This gave him great influence and authority over an ignorant and superstitious people, who have such terror of these magic imprecations, that, in various instances, where captains of ships have been plundered of valuable property, by visitors from the shore, they have threatened to pray the

thieves to death, in case the same was not immediately brought back, and the menace has generally been sufficient to save them from the alternative of trusting to the efficacy of their prayers.

The most precious commodity, for commerce, produced in these islands, is sandal-wood, which grows on the highest mountains. The king monopolizes the property of these trees, and requires his subjects, at their own cost and toil, to cut and bring down the supplies, as they are wanted, to the coast. Latterly he has permitted some of his more favored chiefs to share with him in this traffic. The wood, which is used by the Chinese, for its agreeable fragrance, in the manufacture of fans and other toys, as well as burnt by them for incense before their household deities, is exported to Canton, and the islands of the Eastern Archipelago, in vessels belonging to the king himself, or in foreign bottoms. On one occasion, we saw nearly two thousand persons, laden with fagots of sandal-wood, coming down from the mountains to deposit their burthens in the royal store-houses, and then depart to their homes, wearied with their unpaid labors, yet unmurmuring at their bondage. In fact, the condition of the common people is that of slaves; they hold nothing which may not be taken from them by the strong hand of arbitrary power, whether exercised by the sovereign or a petty chief.

Near the shore, where the bulk of the population reside, on the level ground, are many fish-ponds belonging to the chiefs. These are as carefully preserved for the use of their owners as though they were guarded by game-laws. The fish are taken by means of a deleterious composition, made from a native shrub, and moulded into little balls, which being thrown into the water, are eagerly devoured, and have such an intoxicating effect upon the fishes, that they come up to the surface, where they float powerless, and are easily collected by the hand. There are many wild cattle in the sequestered valleys and on the hills in these islands. We have seen a large herd of cows, belonging to the king, which thrive well upon the abundant pasturage. Some horses, asses, and sheep are also kept, but in no great numbers, nor are they as yet turned to any particular account.

In the cottages we often observe long strings of candle-nuts suspended from the rafters. The kernels of these, being cut into the form of convex lenses, about three-fourths of an inch in diameter, and a third of an inch thick, are stuck one over

another, like beads, upon a fibre of cocoa-nut leaf, a foot long; and containing a considerable proportion of inflammable oil, they give sufficient light for ordinary purposes, the flame communicating downward till the last piece is consumed. Sometimes five or six such strings, two yards in length, are wrapped together in a leaf of banana, and carried before the king, as flambeaux, when he travels by night.

This evening Mr. Ellis preached, to our Tihitian friends, in the chapel of the American missionaries. The king, three of his queens, and most of the native grandees, were present, besides a great number of people, who not only filled the place, but crowded round the doors and windows, to see and hear what they could. The scene was strange to us, and might have seemed ludicrous, but for the affecting thought that this was an heathen audience to whom an unknown God was about to be declared. Paul's audience on Mars' Hill, no doubt presented a very different aspect to the eye; but whether the intellectual Athenians, whose "city was wholly given up to idolatry," or these untaught natives of the north Pacific, who had voluntarily cast away "their gods, which were yet no gods," appeared more pitiable objects in the sight of Him who "seeth not as man seeth—for man looketh on the outward appearance, but the Lord looketh on the heart,"—we presume not to judge. Rihoriho sat upon a chair in the middle of the chapel; the queens reclined on the floor at his feet; and each of these members of the royal family had servants in attendance with fly-flaps and fans of peacock's feathers, to cool their faces and drive away the troublesome insects. The king seemed greatly surprised at the singing of our Tahitian friends; the sweetness, compass, and variety of their notes being new and almost marvellous to ears, like his, accustomed only to the wretched music, vocal and instrumental, of his country, which is probably as little worthy of the name as any artificial combination of dead or living sounds under heaven. To the sermon, also, he listened with apparently pleased attention; once or twice he smiled, and it was evident that he understood (from the similarity of dialects) the greater part of what was said. In the course of the service several of the chiefs, wearied or caring nothing about the matter, flung themselves upon their backs on the floor, lolling or dozing with utter indifference. At the close the king stood up, wheeled round, and, swinging his stick about with an air of barbarian dignity, marched out, followed by all his train.

The general congregation then broke up and departed peaceably.

Nothing more attracts the attention, and at the same time awakens the minds, of all ranks of people here, than the appearance, dress and conversation, of our Tahitian friends; for all can perceive that, while the latter are of a kindred race with themselves, they are far superior in manners and intelligence. When they are told, therefore, that the gospel, "the good word," has made the difference, they feel a reverence for it, and express a desire to be instructed in it, which might otherwise not have been so early or powerfully excited in the minds of indolent and untractable heathens. Auna and his wife are guests of Kaahumanu, sister to the king, and next to him in authority. Her principal officer is a native of Tahiti, who, when we first landed, finding that our companions were from his country, entered into eager questioning-conversations with them, when, to the surprise and delight of all, he discovered that Auna's wife was his own sister, from whom he had been separated when a child, and brought hither, where he had resided many years without ever having had any intercourse with his family. He immediately introduced them to his royal mistress, who insisted on their taking up their abode with her. To this they consented on one express condition, that they should be allowed to have family prayer under the roof, morning and evening, and in every other respect be allowed to deport themselves as Christians. Kaahumanu very graciously complied; and now she is so charmed with her visitors, that she may be said to employ herself all day long in making inquiries (of Auna's wife especially) respecting the South Sea islands, their new religion, politics, manners, dress and occupations, all of which she finds have been so wonderfully changed since "the good word" came to them. Auna himself spends most of his time with the king, who makes similar inquiries; and, from this admirable and intelligent convert to the gospel, Rihoriho will learn more readily and effectually what has been done among his countrymen, than any foreign missionary could in a much longer time communicate. Calling upon Kaahumanu to-day, we found her and her native attendants lying on mats upon the floor, and letting time fly over their heads as it might; she, indeed, was unwell, which might excuse her supineness. On the other hand, our female Tahitians were sitting up, and diligently employed in

shaping and sewing a gown for their generous hostess. Her majesty is rich in what here is considered valuable furniture, such as mats, fly-flaps, fans, and other articles of convenience or finery. Her house consists of one large undivided room, in which, at considerable distances, are placed three beds. Kaahumanu's was a low platform, eight feet square, and consisted of between twenty and thirty beautiful mats, of the finest texture, laid one upon another, with a single pillow, and over the whole a black velvet coverlet. There were neither blankets nor sheets, it being the practice to use no other bed-clothes than those which they wear when awake. Here, as formerly in the Society Islands, there are no particular times for sleeping or eating; each individual indulging in the refreshment of food or of rest as they feel disposed. We seldom enter a house in which we do not find some of the family asleep; and we are told that during the night some are generally up, and about their business or their amusement.

April 20. We have been much pleased to meet with Taumuarii, lately king of Tauai. He speaks English tolerably well, and has been a steady friend to the American missionaries since their arrival at Oahu. In his former state, having been threatened with invasion of his little island-kingdom by Tamehameha, he did not choose to hazard the consequences of unequal war against so formidable a neighbor, and prudently consented to hold his government as a fief under the latter. Tamehameha, pleased with so easy a conquest, permitted him to remain in peace, and, whenever he received presents from his vassal, sent back others as valuable, or more so, in return. Rihoriho, however, the son and successor of Tamehameha, one night, when he was abroad upon the water, and in a state of intoxication, suddenly ordered his attendants to row him to Tauai. Having little provision on board, the weather being precarious, and the distance considerable, the boat's crew demurred, and ventured to remonstrate with their master; but winds and waves are not more deaf to reason, or impatient of contradiction, than a drunken man, especially if that man be, what every sot thinks himself, a king. He stormed and foamed, and insisted on obedience to his commands, threatening, if they continued refractory, to throw himself into the sea, and swim to the island alone. Finding him utterly unmanageable, his people submitted, and, by dint of excessive labor, and at no

small hazard of their lives, made the desired port, where he was received by the inhabitants with all the servile homage due to a despotic sovereign. Affecting the utmost friendliness towards Taumuarii and his dowager queen-consort, he remained with them several days, when a large vessel of his own arrived at Tauai from hence, to fetch him away. On board of this he persuaded his vassal to accompany him, when, instantly giving orders to weigh anchor, the king brought him to Oahu, where he has been detained ever since, not, indeed, as a state prisoner, but under a spell of authority which makes him feel that it would be at his peril were he to attempt to return home. However, he lives here in great plenty and comfort, surrounded by numerous dependents, and displaying as much of barbarous pomp as the king himself.

Rihoriho has no fixed residence, but moves about from place to place, and island to island, as humor prompts. This, however, is his favorite sojourn, and well deserves to be so, for it is the most magnificent in external feature, if not the most exuberant in natural produce, of all the Sandwich group. The principal town is Honolulu, which contains five or six hundred houses, partly extending in a long line upon the beach, and the remainder scattered over the broad plain between the mountains and the sea. This plain is a coral rock, covered with a thin stratum of soil, which bears grasses of different kinds, and wears the appearance of a beautiful flat meadow. What is remarkable, good fresh water is obtained from wells sunk eight or ten feet through the coral reef. There are only two mansions, each two stories high, in the English style, in this town, and a third of Spanish fashion, with a store-room below, and a range of chambers on the upper floor, to which access is obtained by a flight of steps. There is also a large warehouse, belonging to the king, resembling the body of a church without a tower. The missionaries are teaching the people to build houses of stone, instead of their wretched native hovels, but they are slow learners, and will be, till Christianity, with its civilizing influence, gains possession of their minds by purifying their affections. On the opposite side of the bay there is a fort, mounting fifty guns of large calibre, which completely commands the harbor, and would afford protection against a large invading force; but it is in vain for one point to be impregnable, when there are a hundred undefended landing-places

on the coast. On a volcanic eminence, eastward of the town, there is another fort, with ten pieces of ordnance which look formidable enough, and might be so if an enemy were so accommodating as to place himself deliberately in their way. Behind the houses, on the north, are several hundred acres of garden-land, planted with taro, cabbages, potatoes, and other esculents. This spot is fertilized by a plentiful stream flowing from the hills towards the west into the sea. Here ships may be abundantly supplied with water. Beyond this cultivated tract, the mountains rise, of various heights, from two to three thousand feet, and are richly covered with trees and shrubs to their summits.

The following cruel practice is said to have been observed during the dark age of idolatry, and so late as the reign of the last king, Tamehameha. The shark was distinguished by divine honors, here, as in the south Pacific. When, therefore, the king or the priests of this divinity, so worthy of its worshippers, imagined that the shark wanted food, they sallied forth with their attendants, one of whom carried a rope with a ready-prepared running noose attached to it. Then, wherever they found a number of persons assembled, the rope was thrown unexpectedly among them (in the same manner as the Spaniards of South America catch wild cattle in the herd), and whoever happened to be taken in the snare, whether man, woman, or child, was strangled upon the spot, the body cut in pieces, and thrown into the sea to be bolted down by the rapacious fishes, to appease their supposed anger, or propitiate their favor in some iniquitous enterprise.

At the village of Wytiti, about four miles to the east of Honolulu, there formerly lived a chief of singular ferocity; Giant Despair himself, in the Pilgrim's Progress, was not more brutal and reckless. When he had a fancy to offer a human sacrifice, he would set out in his canoe, with a single servant, in the dead of the night, and come down the bay till he got alongshore close by the town. The two harpies would then raise a lamentable cry, as though they were perishing in the water; when the first person who happened to be alarmed, and, from the instinct of humanity, flew to their relief, was pounced upon, his back broken, and his corpse carried off to be presented at the marae.

In the year 1804, when the late king, Tamehameha, was on his way from Hawaii, to invade Tauai, he halted with an army of eight thousand men at Oahu. The yellow fever

broke out among the troops, and in the course of a few days swept away more than two thirds of them. During the plague, the king repaired to the great marae at Wytiti, to conciliate the god, whom he supposed to be angry. The priests recommended a ten days' tabu, the sacrifice of three human victims, four hundred hogs, as many cocoa-nuts, and an equal number of branches of plantains. Three men, who had been guilty of the enormous turpitude of eating cocoa-nuts with the old queen (the present king's mother), were accordingly seized and led to the marae. But there being yet three days before the offerings could be duly presented, the eyes of the victims were scooped out, the bones of their arms and legs were broken, and they were then deposited in a house, to await the coup de grace on the day of sacrifice. While these maimed and miserable creatures were in the height of their suffering, some persons, moved by curiosity, visited them in prison, and found them neither raving nor desponding, but sullenly singing the national *huru*—dull as the drone of a bagpipe, and hardly more variable—as though they were insensible of the past, and indifferent to the future. When the slaughtering time arrived, one of them was placed under the legs of the idol, and the other two were laid, with the hogs and fruit, upon the altar-frame. They were then beaten with clubs upon the shoulders till they died of the blows.—This was told us by an eye-witness of the murderous spectacle. And thus men kill one another, and think that they do God service.

We are assured that cannibalism was formerly not unusual here. At the close of a battle the victors kindled fires upon the field, and, after slightly broiling the bodies of their slain enemies over the flames, they greedily devoured the flesh, tearing it from the bones, like vultures or dogs, and glorying in their gluttony as a sweet part of their revenge.

There is a man in prison here, at this time, for having beaten another so cruelly as to endanger his life. The law in such a case is, that if the injured person die the assailant must eat him. This is considered the most horrible and degrading of punishments, though cannibalism was formerly a feat of heroism. Where the issue proves fatal, the body of the dead man is thrown into the prison, and his murderer must either live upon the loathsome provision, while it lasts, or perish, as no other food is allowed till that be entirely consumed. We should question, however, whether so unnat-

ural a penalty would be enforced under the improved state of national feeling which has superseded so many other barbarian usages.

April 23. Near the village of Wytiti we were introduced to an African negro, named Allen, who has resided here several years, in good circumstances. He is married to a native woman, by whom he has three children. His grounds are extensive, well cultivated, and lie within a ring-fence, having, besides those in his own occupation, several comfortable dwellings, tenanted by families in his employment. It is common for persons who can afford such an establishment to have distinct buildings for eating, sleeping, cooking, &c., each being only one room. This negro's premises and lands are all in remarkably good order; cleanliness and regularity distinguishing the houses, furniture, persons, and behavior of all his associates and dependents. His present flock of goats amounts to two hundred, having been lately reduced one half below the usual average by the great demand, from ship-captains, for provisions of this kind: he sells the animals to them at prices according to their size, from half a dollar to three dollars a head. He also breeds and keeps a great number of dogs to supply the native flesh-market, and deals largely in spirituous liquors, a trade more profitable, we fear, than beneficial to himself or his customers—for the latter being principally sailors, the Sabbath-day is miserably profaned by the traffic, and the debauchery attending the traffic in these pestilent commodities. We ventured to expostulate with him on the subject, but he justified himself by saying that he could not help it. We hear that he practises physic, in addition to farming, grazing, and dram-selling, and is often consulted both by natives and seamen, having gained credit also in this profession. We could not but rejoice in beholding the prosperity of the poor African in this land of exile, but not of slavery, to him, though living, like all the rest of its inhabitants, at the mercy of an arbitrary sovereign, who might, at any time, take all he has, and life itself, away in a fit of caprice.

April 25. We walked to the mountains which rise north-east of the missionary-house. Passing along the foot of that whereon the fort stands, we observed upon many of the stones, in the ravine, a white substance, which, on tasting, proved to be salt; yet these lay a mile from the sea, and a hundred feet above the level of it. The stones were imbed-

ded in the ground, and seemed to have been made bare by the action of rain or torrents. It was difficult to account for the presence of salt, under such circumstances, except on the supposition that the sea, by some extraordinary agitation, had reached this height, and that the water left in the hollows encircling these crags had been exhaled, leaving the salt behind. The footpath up the higher eminence, beyond this, lies along a very steep, uneven ridge, and is very difficult as well as hazardous to scale. This task occupied several hours to accomplish. By the way we passed some plots of ground curiously prepared and planted with the sweet potato. This was done by pulling up, by the roots, the long tufts of grass, and leaving them upon the ground to keep in the moisture. The earth had been loosened by means of a small iron tool, three inches broad and five long, fastened by a socket to a long wooden handle. In the furrows, or holes, thus opened, stalks of the potato are inserted, which, in the course of a few weeks, produce abundant roots; and thus three crops are annually obtained. The flanks of the mountains—or, rather, the upper two thirds of their ascent—are, in general, the richest soil of this island, the lower slopes, and the levels between their base and the lagoon, being comparatively unproductive. On this hill we found the gigantic fern, which the natives in times of scarcity use for food, growing in prodigious fecundity. The stem, which is eaten raw, sometimes measures six feet in height and twenty-two inches in circumference. The root, when baked with hot stones, has an insipid and slightly acrid taste. The summit of this mountain is exceedingly abrupt, and yet vegetation in all its indigenous forms, climbs to the very top, and makes it "shake like Lebanon." Here the prospect is magnificent and multifarious. North, east, and west, peaks over peaks, of singular grandeur and diversity of shape, present themselves, as monuments of omnipotence and supporters of "the pillared firmament." Southward, beneath and beyond, to the uttermost horizon, where sky and ocean are "one and indivisible," the double harbor, the reposing ships, the reefs on which the waves are breaking, the scattered islets, and the nearer sea, stretching its many arms far inland, arrest and enchant, in succession, but cannot detain the eye that delights to be bewildered amidst a multitude of beautiful objects, rather than dwell, individually, on the loveliest of them. Immediately below the pinnacle on which we stood, a con-

fluence of valleys, that intersect the everlasting hills adjacent, here meeting, reveal their irregular recesses, of intricate length, and from two to three thousand feet deep, inclosed by precipices which, to the unpractised sight, seem nearly perpendicular. Yet, steep as these declivities may be, they are covered with flowering shrubs or lofty trees; the tii-plant, the ginger, bananas, &c., grow abundantly upon their sides; and, what gives to an English ear the charm (without which woods are wildernesses), the notes of "birds, that sing among the branches," mingle with the murmurs of the wind, the pattering of casual rain-drops on the leaves, and the low, undefinable harmony of sounds ascending from a spacious lagoon, spotted with vessels at anchor, or alive with boats in motion, and a shore thronged with idle yet busy groups, issuing from the village or sauntering by the water-side.

April 26. In the afternoon we rambled through some of the valleys on the west side of the great mountain, called by foreigners Punch-bowl Hill, from its singularly hollowed summit. There are many dwellings scattered through these retired scenes, and we were much struck with the circumstance that, the further we penetrated into the interior, the comelier and healthier the people appear,—few being disfigured with those horrible ulcers and blotches which are sad tokens that vicious European intercourse has brought plagues into these remote regions from which the inhabitants were previously exempt, impure as were their morals and habits. Proofs of the latter we meet every where—even amidst sequestered glens that seem the abodes of innocence—and these frequently of a description which we cannot record. The taro-fields throughout these valleys are well managed. A vigorous stream, supplied with auxiliary springs from the mountain-clefts, generally runs through the middle, and the waters are distributed by ducts, on either side, over the grounds where the plants are grown, and which must be continually under irrigation or the produce would be poor. The paper-mulberry, tobacco, and cabbages, are also cultivated on these native farms.

The mode of carrying burthens here is either with sticks laid across the shoulder and the weight suspended at each end, or close upon the back as soldiers attach their knapsacks. Grass, rushes, and all soft bulky articles, are transported in the latter mode. Children are placed on the mother's back as soon as they can be taught to cling with

their arms round her neck, while her hands are clasped behind to form a footstool for the little one to stand upon. In the Society Islands infants are always borne astride on the hips. Persons of both sexes walk remarkably erect, and with a certain natural gracefulness; they run and climb also with surprising agility. In many houses we saw the boards, called *papa horua*, with which they amuse and exercise themselves in swimming. These boards are eight or ten feet long, wider at one end than the other, and convex on both sides. From the pains with which these are constructed, and their recurrence almost every where, the natives must greatly delight in the diversion for which they are adapted.

At the neighboring village of Oeri we found a dwelling so walled up that there was no way into it. On inquiry, we were told that the owner had died several years ago, when the family left the corpse in possession of the house for a sepulchre, after closing up the entrance, and sought a new habitation for themselves. The practice is not uncommon. This village stands at the foot of a mountain, called by the natives *Erihi*, but by the Europeans and Americans (we know not why) Diamond Hill. With great labor we climbed to the top; in many places laying hold by the tufts of grass, and stepping as we could upon slight projecting ledges of stone, to avoid falling headlong down the precipice, there being no sufficiently gradual slopes to prevent us, in case of accident, from being dashed to pieces at the bottom. Nor, during this perilous scramble, did we care to look back, the abyss being too awful to be scrutinized, either with curiosity or indifference, by brains less familiarized to heights and depths than those of native climbers. When we arrived on the summit, we were surprised to find ourselves on the verge of a volcanic crater, nearly circular, and well towards three miles in circumference. The depth of the basin was about three hundred feet, while the sides shelved downward at an angle of fifty-two degrees. The bottom appeared flat, and, there being no subterranean orifice, the ground had been prettily laid out in gardens, belonging to the villagers who lived at the foot of the hill, which might itself be something better than a thousand feet in altitude. The materials composing the raised sides of the cavity above were lava, blue and honey-combed, with a superficial coating of lime on some of the stony masses. A

vast quantity of rain must fall within the hollow of this basin, yet there is no pool at the bottom, nor any visible outlet for the water.

On our return, by a different route, we passed several streams, issuing from the sides of the hills and watering the champaign below. The taro-fields are here divided by walls of earth, artificially piled, which serve also for pathways, the grounds being perfect swamps. All this land seems to have been abandoned by the sea, after long possession, the soil being superinduced on immense beds of coral, which are in many places ten or twelve feet above the water-level. Some of the masses of this inland reef are more than double that height.

April 28. On our walk to-day, nearly five miles from the missionary-house, we had an opportunity of examining a distillery, where a bad but very potent spirit, something like rum in flavor, is extracted from the tii-plant. For this purpose the roots only are used. These are three or four inches in diameter, and from a foot and a half to two feet long. They are first baked among hot stones, when the taste becomes very sweet, and the substance assumes a yellowish brown color. This being macerated in water, in vast quantities at a time, undergoes fermentation. There were on these premises six old canoes filled with pulp in that state. The apparatus consists of two iron boilers, fixed on one side of a trench, twenty feet long, eight broad, and two deep. Upon these, which contain about twenty gallons each, are placed wooden covers perforated with wide holes, over which are erected cylinders eighteen inches high and twelve wide, having attached to each of them a wooden tube two feet in length, considerably wider towards the upper end, and surmounted by a conical copper cap, which condenses the steam. The pulp being put into the boilers and fire applied, the liquor runs from a small pipe into a vessel below, no worm being used in the process. The pernicious effects of this inflaming beverage are too apparent upon those who can procure it; and, by seeing its ravages among all classes here, we are taught duly to estimate the enlightened policy of Pomare, who, though himself a slave even to death of that "enemy" which, being "put into the mouth, steals away the senses," totally prohibited the employment of stills to his subjects, from the time when he abjured idolatry.

Not far from this spirit-manufactory, we reached one of

the highest accessible points in this island, and stood in front of another and far loftier precipice, probably 5000 feet in nearly perpendicular elevation, which the eye measures from top to bottom at a glance, while behind it a mountainous ridge, nearly two-thirds of that height, rises with an aspect apparently as steep, but more broken, and singularly indented with projections and interstices; the head of the whole being adorned "with a peculiar diadem of trees." The rock on which we stood consists of the same volcanic materials as that which we climbed yesterday. Many beautiful plants and shrubs (including a new kind of stone-crop, and a heath bearing a red berry) overrun its declivity and apex. From the latter it makes the head swim to look down the former; yet over its tremendous verge the late king, Tamehameha, drove the remnant of an army of his enemies, whom he had defeated in the valley below, and pursued with unquenchable thirst of revenge up this eminence, whither they fled for sanctuary, but found it not, till they leaped the gulf, and perished miserably in mass, heaps upon heaps, in the glen at its foot. Hard by were pointed out to us four unshapen stones, on which no tool had been lifted up to profane them, the highest eighteen inches above ground, the others less. These are still regarded as the tutelary divinities of the place, and their protection is sought by those who clamber these perilous cliffs, that they may be preserved from slips and broken bones in returning. The offerings are flowers and foliage, scattered about the senseless blocks by intellectual beings as senseless as they—having reason without exercising it, or even knowing that they possess it, in reference to such subjects. The top of one, probably the chief idol, was covered with a piece of native cloth, to prevent (as we presume) vulgar eyes from impiously gazing upon its hidden majesty. While we were looking on, a man came by, having three large fern-leaves in his hand, which he placed reverently before three of these *genii loci*. We shook our heads, and said, "*Tino, tino!*" (bad, bad!) He only smiled, and went forward, having thus insured his neck and limbs on his way downward. This was the first instance of actual idolatry which we have witnessed; and, what horror soever, mingled with pity, we felt at the strangeness of the sight, it must be allowed that there are superstitious observances yet in vogue in our own land not a whit less absurd than propitiating the favor of a stone

with a fern-leaf;—such, for example, as placing two cross sticks of mountain-ash over the door of a house, to keep the witch out; which is done to this day, not in dark country corners only, but occasionally in the streets of populous towns.—We were told that, if a man and his wife be coming this way, and the woman have a good piece of cloth about her person, the man will run forward and throw his own cloth over the principal stone till she has passed by, lest the blind idol should see and covet her garment, which must then be given to it.

The natives have some rude tradition respecting a general deluge, and that a man and a woman, the sole survivors of the human race, were preserved on the top of one of these high mountains—some say *Mownakina*, in Hawaii. This island (Oahu) is said to have been peopled by Maui and his wife, who came hither in a boat, and paddled all round the coast, beating a drum as the ceremonial of taking possession. One day, his wife being busily employed in making cloth, the materials extended so much that she had not time to finish it before night, whereupon Maui laid his hand upon the sun, and held it from going down till the work was completed. The resemblance of both these traditions is evident, but their origin is obscure. They are, however, the more worthy of record, because here are some relics of almost all the principal fables that seem derived from scripture history, which are found both in the northern and southern Pacific islands, as well as on the adjacent West American coasts from California to Chili.

To the spot where we were standing, and from which the sea on both sides of the island (sixteen miles across here) lies in full prospect, some time ago, a woman was compelled by her husband, when he was in a state of intoxication, to carry him up those very precipices, which we had found such imminent danger in scaling unencumbered with any weight but our own. This Herculean feat she performed, and lodged him safely on the top. The greater wonder is that she did not, under such provocation from a wretch utterly in her power, let him down by the shortest way. The fellow was an Englishman, a pilot of this harbor; and it is difficult to say which exceeded—his brutishness, or her strength; her forbearance, at any rate, equaled either.

April 29. There are no mosquitoes here; neither are

there any bugs. When the latter are brought on shore, in bedding or packages, from ship-board, they presently die: the climate of the Society Islands is equally fatal to them. Flies are very numerous and annoying. Toads, frogs, and serpents, we believe, are not found on any of these shores. The variety of birds is small. The tropic bird, a gray owl, a kind of plover, and common poultry, may be added to the few that we have previously mentioned. Quadrupeds are nearly as little diversified, there being few besides dogs, hogs, rats, mice, and (latterly introduced) horses, cows, sheep, goats, and cats. Entering a cottage one day, where there was a very fine animal of the latter species, we asked the woman of the house whether the natives of Oahu ate cats; on which she pointed to a fowl that was picking up its food at her feet, and said, "The cat is as good to eat as the hen." These people, though they feed greedily upon the flesh of dogs and cats when they can procure it, are singularly tender and kind to them. In traveling, they frequently take up their dogs, and carry them over dirty or rugged parts of the road, lest they should soil their skins or hurt their feet; and it is said a man would sooner resent an injury done to his dog than to his child.—The few spiders, moths, and dragon-flies, which we have seen much resemble those of the South Sea islands.

CHAPTER XX.

Captain Kent presents the Schooner to Rihoriho, in the name of his Britannic Majesty—Anecdotes of Cruelty—Conversation with the King—Tabued Sugar-plantation—Rainbows—Anniversary of Rihoriho's Accession—Circumstances which tended to the spontaneous Overthrow of Idolatry, before Christian Missionaries had arrived in the Sandwich Islands—Royal Dinner—Native Houses—Proposition from the Chiefs to receive Missionaries from the London Society—Bravery of some of the old Chiefs—Child-murder—Felling of Trees to make Idols—Want of Parental Authority—Foolish Etiquette of the former King.

April 30. The king and several of his wives came to the English service in the missionary chapel this morning. All behaved as well as they could, but presently retired. Rihoriho threw himself at full length on a form, and while one attendant, squatting beside, fanned him with a long fly-

flap, another lay down on the ground, and covered himself with a piece of cloth, for the purpose of being his majesty's pillow, had he chosen to rest on the floor rather than on the bench. His ladies, who were not ungracefully attired in loose green dresses, sat and lolled in a group, just within the door, from time to time handing a pipe about among themselves.

May 1. At noon captain Kent formally delivered up the schooner which he had brought from Port Jackson, as a present from his Britannic Majesty, to the king of the Sandwich Islands. The latter came on board to take possession. When captain Kent proposed to take down the English colors, the king said—"No, no; I shall always hoist the English flag." In fact, he makes no secret of acknowledging his dependence—for friendly protection, at least, against all other nations—on our country and its illustrious sovereign, of whom he has conceived no insignificant idea. Royal salutes were fired from the ships and the batteries on shore. A substantial entertainment, in the English fashion, being prepared, meanwhile, in the king's house, at captain Kent's expense, a company of twenty-five, consisting of Rihoriho, his principal chiefs, the officers of the two ships, several Americans, and ourselves, sat down to it in the afternoon. Before dinner, while we were conversing in the house with Taumuarii (lately king of Tauai), a man from that island—a minstrel—came, and, sitting down without ceremony, sang a long, dull lay of a few low, slow notes, unweariedly repeated, in which were celebrated the deeds and virtues of the monarch and his ancestors. Two elegantly carved paddles were then presented to him; and a large bundle of cloth was likewise brought to his queen, by a woman from the same island. The latter was dressed in the first style of native fashion, having ten folds of fine wrapping round her body, and a mantle thrown over her shoulders.

The dinner was served in large European dishes, on a handsome mahogany table, with a cloth spread over it. All the party sat on chairs, and were furnished with plates, knives, and forks, which the natives used very dexterously. Several appropriate toasts were drunk afterwards, but no excess was committed while we remained.—After dinner, at the house of Mr. Davies, we had much conversation with him and a person whom he employs, who has resided at this place many years, respecting former tyrannical and idola-

trous practices of priests and princes here. Two circumstances, among others, were mentioned, horribly illustrative of these. A man being convicted of stealing some of the king's clothes, and condemned to death, a stone was fastened about his neck, and he was placed in a canoe, in charge of an executioner, with a bayonet in his hand, ready, as soon as they had been paddled out to a sufficient distance and depth of water, to stab the criminal, and then throw him overboard to perish among the waves. Captain Davies's ship happening at that time to be at anchor in the harbor, and he on deck, the suspicious circumstance was observed, and, the meaning of it being ascertained, a boat was instantly manned, which put off towards the canoe, attacked it, and rescued the unfortunate wretch before the punishment could be inflicted on him. Mr. G. (the person above-mentioned) being present once at a marae, when certain execrable rites were to be performed, and a human sacrifice being wanted, one of the priests looked out for a subject, when, seeing a man sitting on the ground, near the entrance of this temple of Satan, he stole softly behind him, and with one stroke of a club broke his neck. Then, instantly scooping out one of the eyes of the murdered victim, he coolly presented it on a plantain-leaf to the idol. These are traits of man in what is called his state of nature, which many, who ought to know better, imagine to be a state of innocence, and talk, very poetically no doubt, of the primitive simplicity of these happy islanders; at the same time lamenting that their peace in this world, and their prospects in the next, should be disturbed by missionaries, who have nothing superior to the gospel to give them! Such sentimentalists are as ignorant of the real condition of the heathen, as they are of the deceitfulness and desperate wickedness of the unregenerated human heart, whether actually pagan or nominally Christian. These islanders are, indeed, in a state of nature, but not of innocence; and the truth is that they are miserable, not happy, under it, for theirs is *a state of nature fallen* FROM *innocence*, without the possibility of recovery, except by the faith of Christ, and redemption through his blood.

May 3. We had a long interview with the king, to-day, at which we urged upon him the propriety of publicly adopting Christianity, as the religion of his dominions, on the ensuing anniversary of the tabu (as formerly narrated,

see April 3), and the destruction of idolatry. He readily professed a wish that his family and subjects should become Christians, but intimated that the principal chiefs were averse to it at present; and that it would require time, as well as a further knowledge of the subject, to reconcile them to so great a change. However, at the coming festival, we might say something to the people who should be assembled, to instruct them rightly concerning the advantages that would accrue to them if they received and obeyed the good word; after which he would sanction what we had advanced, and thus endeavor to prepare their minds for the reception of the gospel:—"And yet," he added, "I am afraid that there will be such a noise of cannon, and such a shouting of the multitude, that nothing will be heard."

May 4. Passing across the large plain, near the town, we observed, in a sugar-plantation, a pole, ten feet high, on which was suspended a bit of white stick, twelve inches long, notched at one end, and having remnants of the bones of a fowl attached to it. This we learned was a tabu, prohibiting any body from stealing the canes growing there. The bones intimated that a certain dog having killed that fowl, if he had the audacity to venture near the premises again, he would be killed in his turn; nor was this a silly warning to a brute that could not take it, but a necessary legal notice, dogs being so valuable that it would be a heinous crime, and severely punishable, to destroy one, the property of another person, except under the sanction of a tabu which the animal had violated.

We found a man plucking out his beard instead of shaving himself. In one hand he held a small looking-glass, and with the other, by means of an elastic fish-scale, doubled between his finger and thumb, and used as a pair of tweezers, he very deliberately rooted up hair after hair, without any contortions of face, and, if he was to be believed, without much pain.

The frequency of rainbows, in these volcanic islands, must strike every stranger who remarks the characteristic phenomena of nature in different regions. The ground being heaved into enormous mountains, with steep and narrow dells between, the sun, both before and after he passes the meridian, is continually faced by superb eminences, on which

"The weary clouds, oft laboring, rest;"

and showers fall many times in a day, from divers quarters, accompanied by brilliant segments of the glorious arch, which, under certain happy circumstances, may be seen bestriding the island itself, from sea to sea,—or resting one foot upon the sea and the other on the earth, like the angel in the Apocalypse, who was himself "clothed with a cloud, and had a rainbow over his head."

May 6. Having previously endeavored, in vain, to persuade the king to adjourn till to-morrow the anniversary feast of his accession to power and the abolition of idolatry, this being the Sabbath, we declined an invitation to dine with him, which he took in good part. The morning was ushered in with firing of guns, both from the shore and the ships, the latter displaying their national flags. Great quantities of clothing had been distributed by the king and his queens to their guards and officers, for military and court dresses, wherein they appeared, in public, on this occasion. We held divine service, as usual, at which a few stragglers, from the crowds about the royal residence, attended. Mr. Tyerman preached, in the forenoon, from Isaiah lx. 1: "Arise, shine, for thy light is come;" and his discourse was interpreted, paragraph after paragraph, by Thomas Hipoo, a native; but, though it was "the voice of one crying in the wilderness," yet was the messenger of mercy emboldened to "spare not;" for this was the proclamation, "Prepare ye the way of the Lord; make straight in the desert a highway for our God." Yes, and even here, where the natural scenery so picturesquely realizes the prophetic images, "Every *valley* shall be exalted, and every *mountain and hill* shall be made low; and the *crooked* shall be made straight, and the *rough places* even: * * * for the mouth of the Lord hath spoken it." Mr. Ellis preached in the afternoon, in Tahitian, from Acts xvii. 30: "And the times of this ignorance God winked at, but now commandeth all men, every where, to repent." And, truly, "this scripture was fulfilled, this day, in ears" that probably never heard the joyful sound before; yet we had reason to fear that the "words seemed to them as idle tales, and they believed them not." No marvel; and no discouragement, we confidently add; for so to the disciples themselves seemed the words of those who first preached Jesus and the resurrection—the women who had met him as they returned from the sepulchre, where they found Him not.—Luke xxiv. 11. Yet,

during this latter discourse, some of the young women who had lived in the missionary families appeared much affected by what they heard, and shed many tears.

May 7. Various circumstances had gradually prepared the mind of the king and his people for the abandonment of idolatry, before the bold decision was adopted. Since the discovery of these islands, many natives had, from time to time, visited foreign lands by vessels that came hither for purposes of commerce. These, when they returned, informed their countrymen that the people of England, America, and New Holland, did not worship such stupid blocks as their stone and wooden idols, but had one God only, who was not to be seen himself, though he saw, and heard, and knew every thing in the world. A youth, called Joseph Banks (after Sir Joseph Banks, captain Cook's companion), had been much abroad, and was a shrewd observer of all that came under his notice. One day, when he was disputing against the superstitions of his country, a priest affirmed that, if the maraes were forsaken, there would be no rain, and every thing would be burnt up. He replied; "In England and America there are no idols, no tabus, yet there is plenty of rain there, and fine crops too. In Tahiti and Huahine they have broken the tabus and destroyed the idols, and worship the God of the white men,—yet the rain falls there, and the fruits grow as abundantly as ever. And why should not rain fall and the ground produce food here as well as elsewhere, when these senseless things are done away?" The priest was confounded.

Foreigners, also, experiencing much annoyance from the tabus, which frequently prevented commercial intercourse on days thus set apart for idleness, endeavored to prejudice the people against such absurd restrictions; and they succeeded at least in loosening their bigoted attachment to them. Besides this, the present king had been brought up, almost from his infancy, among European and American traders and whalers. From these, of course, he received some degree of bias, which eventually produced indifference towards the religion of his ancestors, if not contempt for it, long before the death of his father. The chiefs also, from familiarity with strangers, insensibly adopted portions of their manners and notions, as well as of their dress. Many of these, indeed, were impious enough to eat at the same board, and of the same food, with their wives, in private,

years before the *caste of sex* was broken by Rihoriho, at a public feast, quitting the table of the men to dine with the women.

John Adams, the present governor of Hawaii, having been ill a long time, consulted the priests, who advised him to sacrifice liberally to the gods, otherwise he had no chance of recovering. Hog after hog, therefore, was sent to the marae, and duly disposed of by the priests, till the number amounted to forty; yet the patient grew no better. Upon this, he resolved to save his bacon in future, and take the consequences. The priests were mightily enraged, and threatened sad things, none of which came to pass; on the contrary, Adams soon afterwards became well.

Towards the latter end of the late king's reign, a volcanic eruption in Hawaii threatened the total destruction of that island, according to the fears of the natives. To appease the angry demon who was the supposed author of this havoc, the priests demanded of the king a great number of hogs, which were to be thrown into the sea. Tamehameha, though a sturdy idolater, had the hardihood to refuse compliance with this preposterous request; and the island, in due time, recovered " its propriety."—We are assured that, a short time before his death, he sought information concerning the Christian religion from one who professed it, and resided here at that time; but this person either could not or would not give it. The old sovereign, therefore, died an avowed idolater, though it was suspected that his religion was only a part of his policy. It is however asserted, apparently on good authority, that in his last hours, he gave a strict charge to his son, Rihoriho, " to preserve the tabu, and to refrain from spirituous liquors." It may be a subject of congratulation to the people that his successor disregarded the first injunction; but it is to be lamented that he observed not the second.

We are informed, by those who attended the festival yesterday, that it was celebrated with unusual decorum. The dinner, at the king's house, was in the European style. At the principal table, turtle soup, roasted pigs, fowls, beef, &c., with abundant supplies of fruits, were set before the guests, who, besides the king's own family, were, for the most part, Americans and English, captains of ships, or residents. About eighty dogs were killed and cooked on this occasion; but the natives never offer this delicacy to strangers, who

hold it in abhorrence. The chiefs and their attendants, therefore, monopolized that part of the provision. The favorite queen presented herself to her husband, according to etiquette, wrapped round with a piece of native cloth so long and broad that she was almost hidden under the folds, like a caterpillar beneath its web. To array herself in this unwieldly robe, the cloth had been spread out on the ground, when, beginning at one end, she threw her body across it, and rolled over and over, from side to side, till she had wound the whole about her. After she had shown herself thus appareled in "the presence," her majesty lay down again upon the floor, and unrolled the cloth, by reversing the process of clothing; she then gathered it up and presented the bundle to the king. While engaged in this ludicrous court-ceremony, women were dancing and singing around her in the most frantic native style. But though the feast, in other respects, was conducted with comparative decency and temperance in the royal circle, the multitude without, and at their own homes, indulged in all the excesses and abominations which were common in their state of savages and idolaters—a state as yet little changed, except in name.

This day, on our walk, we entered a house adjacent to the king's, in which several of his queens, and a number of the wives of principal chiefs, about twenty in all, were seated at a large table, while a servant in waiting supplied them with ardent spirits, raw, or mixed with water, as each in turn required. These they drank in quantities which showed that they were no novices. The social pipe circulated with the glass, from hand to mouth. These high dames were variously dressed in native or European costume; some having on silk or calico gowns, with rich-colored feather tippets, while others wore a few folds of scarlet cloth about their loins, and necklaces made of platted human hair, with a crooked pendant, made of a fish's tooth, in front. One of these necklaces will frequently consist of four or five hundred strings, and measure, when drawn out in one length, from two hundred and fifty to three hundred yards. They are very highly prized, and none but the chief women can afford such costly ornaments.

At another table sat a goodly company of men, in military array,—namely, in European clothes, with cocked hats

on their heads, and canes in their hands. These were chiefs. Behind the tables lay two groups of native soldiers, head and feet, on the floor; some in blue uniforms, faced with red, and others in white, turned up with blue. The whole scene was heterogeneous, and as a mere spectacle for the eye, amusing enough; but the heart aches with misgivings, which cannot be expressed, at the sight of human degradation in lands which God has made so beautiful, and Satan so vile.

May 10. In the afternoon, Auna came to tell us that all the great chiefs, including the king and queen of Tauai, had met this morning, and come to a resolution to request him, and our other Tahitian friends, to remain with them; and also, if possible, to prevail upon us to consent, on the part of the London Missionary Society, that Mr. Ellis should be stationed here, as their *oromedua*—their teacher—since they were all desirous to learn the good word of God. Though not unprepared for such a proposal, by previous intimations, we were overwhelmed with joy and gratitude at the prospect of the glory of the Lord being indeed risen upon these regions of darkness. To ourselves, now, the reasons began to be manifested why we had been providentially diverted from our course to the Marquesas, brought hither, as it were by mischance, and detained here, contrary to our will, by perverse circumstances, which had grievously disconcerted us, though, being of a private nature, we have not particularized them. We allude, generally, to the conduct of captain Kent in refusing to take us back to the Society Islands till he has accomplished a voyage, on a commercial speculation, to Fanning's Island, which may occupy several weeks, if not months. Meanwhile it is doubtful whether we can obtain a passage back to the south Pacific by any other vessel; those which visit this group being principally whalers, or sandal-wood merchants, that seldom touch at the former islands.

May 12. Till this day, no fit opportunity had occurred for waiting upon the king, to know his mind respecting the overture made by the chiefs. Mr. Bingham and Mr. Ellis being admitted to an interview—our American missionary friends heartily approving of the plan—Rihoriho said at once that he had no objection to Mr. Ellis and his family coming to settle in any part of his dominions; "but," he observed,

"you may find it hard to get food; this is a poor country; my subjects are given up to drunkenness, and what will be the use of trying to teach such people?" He seemed, however, much pleased at the idea of Mr. Ellis being stationed near him, and said that he would consult with Karaimoku (his prime minister) and other principal advisers; but these having already sanctioned the measure, we feel assured that it may be happily arranged;—the Lord bless and prosper it!

May 14. We sailed this morning, in an American sloop, for the Pearl River, the mouth of which opens into the sea, on the western coast, about sixteen miles from Honolulu. What we have called the mouth of the river is, in fact, a magnificent arm of the sea, stretching from three to four miles through the level ground, and branching off, in various directions, so as to form a number of beautiful islets, covered with verdure, and one of them stocked abundantly with rabbits. Beyond these, the creek expands into a fine basin, three miles in diameter. Within this there are large sections, inclosed by embankments of earth, raised above the water, in which vast quantities of fish are bred and preserved for the use of the chiefs to whom the several ponds belong. These are said to have been constructed more than a hundred and fifty years ago, by a king named *Tatuihava.*

On our cruise we gathered up sundry fragments of information concerning the state and manners of the people while they were professed idolaters.—In their wars, before Europeans came among them, hostilities were carried on in a very desultory manner, and rarely was a pitched battle fought between two parties of combatants sufficiently numerous to be called armies. There was one very gallant custom common in their skirmishing conflicts. A chief would take the field, clothed in a long cloak of yellow and red feathers, exquisitely wrought, and reaching to the heels, as well as amply folding over the chest; his head was likewise accoutred with a gorgeous helmet, correspondingly decked with party-colored plumage. He bore neither spear nor shield, nor any weapon offensive or defensive, but only a fan in his hand, which he brandished in front of his antagonists (who were drawn up in a line before him), thus challenging them to begin the attack upon himself singly, while his followers were drawn up, in like manner, behind, to support him if necessary. A number of spears were then thrown at him by

the enemy; which, with wonderful dexterity, he contrived to avoid or divert by a stroke of the hand, or by stooping, twisting, and turning aside his body; even when twenty or thirty at a time were falling around him. This fact is attested, whatever be the inference in favor of his skill in defence, or to the discredit of his assailants for aiming their shafts so unluckily. But his task was not all mere evasion. Whenever he could, he caught the spears in the air, and hurled them back, with deadly retaliation, upon his foes. If, in the combat, himself or one of these were slain, a battle-royal ensued between the two parties for the dead body, when, of necessity, several others were killed on both sides. On these occasions, the living seemed to fight more desperately for the possession or rescue of the fallen than for themselves; the bodies of their opponents which could be captured being always sacrificed to the idols, or devoured by the victors.

Till lately, multitudes of children were destroyed before or immediately after the birth, when the parents thought their families large enough. Even boys and girls, up to six and seven years of age, were inhumanly murdered, when their fathers and mothers were too idle to provide food and raiment for them any longer. They were the absolute property of those who gave them life, and who might with impunity, any day, give them death. A native and his wife had an only child, a boy about seven years old, of whom they were both passionately fond. On a particular occasion, the father, being about to go from home, wished to take his son with him; the mother objected. He insisted; high words and hard words ensued, till each was wrought up to a frenzy of obstinate rage. In his paroxysm the father suddenly snatched up the object of contention, and grasping the child's legs above the ancles within one hand, and its arms above the wrists within the other, he broke its back with one stroke across his knee, and then threw the expiring victim of his demoniac passion at the feet of his wife, scarcely less possessed by an evil spirit than himself. Even in this barbarous land, such an atrocity shocked the by-standers, one of whom ran off and told the king, in great horror, that a man had killed a boy! "Whose boy was it?" inquired his majesty. "His own," replied the other. "Then that is nothing either to you or to me," was the decision of the sovereign; implying that, had it been a pig, or a dog, or a boy belonging to

somebody else, which had been killed, the offender must have answered and suffered for it, but that every body had a right to do what he pleased with his own.

When a new idol was to be manufactured, a royal and priestly procession went forth, with great ceremony, to the destined tree, where the king himself, with a stone axe, laid the first stroke to the root; and, after it had been felled, a man or a hog was butchered and buried on the spot where it had grown. The principal god of the late Tamehameha was named *Turkudimaku*, a huge, unsightly block (for there were no "cunning workmen" here to make "graven images"); yet so soon as this scaramouch, fantastically dressed with flowers and feathers, was heaved upon a man's shoulders to be carried to or from any particular marae, all the people in the way were obliged to uncover their persons and prostrate themselves on the ground. Karaipahoa, however, was the most formidable of their deities, and the fittest symbol of that malignant being, "the god of this world," whom they all represented. This idol was more elaborately shapen and curiously adorned than most of its kindred. It was carved out of a tree that grew in the island of Morokai, the wood of which was said to be so dreadfully deleterious that a little of it, scraped into a mess of food, would turn it into deadly poison. Even the chips of the raw material of this divinity, during the felling of the tree, were so venomous that they killed several persons who happened to be hit by them as they flew off at the blows of the axe, so that the workmen were obliged to cover themselves from head to foot till they had brought this *upas* to the ground. Before the priests ventured to scrape a few particles from the idol, for their devilish purposes, they washed their hands in ava, which was said to be an antidote against the infection. It is probable, however, that the baneful qualities attributed to this sacred wood were as fabulous as all the other powers ascribed to "the image of the beast" which they sculptured out of it. The idol itself is supposed to be still in the possession of Rihoriho, but the missionaries have never seen it.

It is a singular custom in these islands, that sons seldom care to work for their own maintenance during the lives of their fathers, the latter being compelled to support their wives and children as long as they are able. It is true that none need work very hard for a living in these prolific climes;

but yet indolence is a national sin of the people; and hence it is the less wonderful that they should heretofore have murdered so many of their offspring when the latter became burthensome to them—not (as was the case in the Society Islands) that they might indulge in licentiousness, but in idleness. Those, however, whom they did spare, they utterly spoiled, by allowing them uncontrolled liberty to be as mischievous as they chose; never contradicting or correcting them, though the rebellious children often and unmercifully abused their parents.

The late king was exceedingly severe and arbitrary. If he were on board a ship in the cabin, and found that any of his own subjects had walked even inadvertently on that part of the deck which was over his head, it would have cost them their lives as soon as they reached shore. When the British government proposed to make him the present of a vessel, he desired that it might be so built as not to require, in the management, that the sailors should ever step upon the cabin-roof, as none of his people, by the law of his country, were allowed to be above him at any time. So stately, too, was the royal etiquette, during his reign, that whoever happened to meet the king's calabash of water, as it was brought from the spring to the house, was required to unrobe, and lie down upon the earth, till the bearer of the vessel had gone by.

About thirty years ago the king of Maui invaded and conquered this island. But, though conquered, the inhabitants were not subdued; and they conspired to destroy, by stratagem, the enemy whom they could not expel by force. A plot was laid to massacre, in one day, all the chiefs of the invaders. This being discovered, the conqueror determined to cut off every native man, woman, and child. For several months he was occupied in this work of extermination, pursuing and hunting out his victims among the woods and mountains. To what extent he was able to carry his vengeance we did not learn.

CHAPTER XXI.

District of Waerua—Ava-plantations—Arbitrary Power of the Chiefs—Tax-gatherer's Memorandum-cord—Singular Pile of Coral—Arrival at Waerua—Printing Flowers on native Cloth—Way-side Idols—Honolulu—Shampooing—Queen at her Lesson—A Salt-Lake—Interview with Rihoriho—Mortality among Fishes—A clever Woman—Trade with the Sandwich Islanders—Evil Effects of ardent Spirits—Depravity of native Children—Pilfering—Two Men devoured by Shark's—Anniversary of American Independence—Royal Repast—Good News from Nuhiva—Thomas Hopoo—Rumor of projected American Aggression—Flies an Abomination to the Natives—Dream of Karaimoku—Proposal that all the People should be taught to read and write.

May. 15. We traversed a great part of the north-west coast to reach the district of Waerua, about twenty-eight miles from the place where we lodged last night. The road lies over an extensive plain, between two chains of mountains which run in parallel directions, and the flanks of which are deeply furrowed by vertical ravines, the channels of trickling streams, that often crossed our path. The plain is of red loam, with beds of pebbles and brown sand-rocks breaking through the surface. The hills are decidedly volcanic. On our right hand was pointed out a glen, formerly the haunt of cannibals, and known by an appellation signifying the same. The wretches who lived in that hideous retirement not only devoured their prisoners taken in war, but preyed upon stragglers, of any class, whom they could surprise and carry off to their dens. A large stone is yet seen in this valley hollowed out for the purpose of cutting up and dressing their horrible food. The remnant of these worst of wild beasts was exterminated, or dispersed, about thirty years since, and it is said that there is now but one of the tribe surviving, a very old man, who has confessed to Mr. Moxley, our informant, that he has partaken of many a feast on human flesh. Nearly opposite to this valley is another, not inhabited by man-eaters, but cultivated for a purpose eventually much more destructive of the species than the unnatural appetites of the former;—cannibals may have slain their hundreds, but ardent spirits their thousands; and this tract is planted, to a great extent, with ava, from which a most pernicious liquor is distilled.

We found a shrub here, called *kakarioa*, which produces a

nut of a very poisonous nature. An herb, called *hora*, also grows in this district: when pounded into paste it is laid upon stones, at the bottom of pools and streams, when the fish, greedily taking the bait, are intoxicated by it, and easily caught. The *opora* is a plant used by the natives both to color and perfume their clothes.

From the openings into these valleys, after ascending for some time, we came suddenly upon the brink of a stupendous precipice, striking downward, with scarcely any perceptible declination from the perpendicular, to the dell beneath, through which ran a rivulet of fresh water; and on the other side, nearly as steep, but of greater elevation, and crowned with mountains at least seven times higher still, rose a ridge of rock corresponding to that on which we stood. This immense chasm may be seen stretching, on either hand, to a considerable extent. Our guide said that once when he came hither, being very weary and fainting with thirst, he had offered a native, who was with him, a dollar to fetch him a draught of water from the stream below. The man refused, saying, "What good would a dollar do to *me;* for it would soon be known that I had it, and then I must give it up to the chief?" Thus were these miserable peasantry plundered by their rapacious landowners, of whom they held their little farms. Pigs, dogs, taro, and other produce, are paid by them instead of rent, according to mutual agreement; but the chief, in addition, can at any time extort from his tenant whatever he sees in his possession and covets; for, if refused, he may take away his lands immediately, and the poor man has no redress. The tax-gatherers, though they can neither read nor write, keep very exact accounts of all the articles, of all kinds, collected from the inhabitants throughout the island. This is done principally by one man, and the register is nothing more than a line of cordage from four to five hundred fathoms in length. Distinct portions of this are allotted to the various districts, which are known one from another by knots, loops, and tufts, of different shapes, sizes, and colors. Each tax-payer in the district has his part in this string, and the number of dollars, hogs, dogs, pieces of sandal-wood, quantity of taro, &c., at which he is rated, is well defined by means of marks, of the above kinds, most ingeniously diversified. It is probable that the famous *quippos*, or system of knots, whereby the records of the ancient Peruvian empire are said to have been kept, were a

similar, and perhaps not much more comprehensive, mode of reckoning dates and associating names with historical events.

May 16. Continuing our circuminsular tour, we crossed a spacious plain, on the coast, of which the base was coral and the soil a thin layer of vegetable mould. On this level stands a mound, which might be taken for an artificial monument, consisting of two prodigious masses of coral-rock, the lower about six feet above the surface of the ground, but evidently imbedded in the stratum below; the upper, laid flat upon this, and overspreading it on every side, measured ninety-three feet in compass, and eight, at least, in the thickest part, the shape being conical. The whole pile reached nearly five yards in height, and, when we consider that the substance must have been wrought under water, it is almost a necessary conclusion that the sea has considerably retired from this coast—from twenty-five to thirty feet in depth—or been repelled by some of the volcanic convulsions, which probably heaved the island itself from the bottom of the abyss, at a far distant period in the agency of that Providence of which the records are only preserved in the Eternal Mind. There is no other rock of the same kind within several miles of this irregular formation. It was recently a marae, to which the kings and chiefs repaired to consult Tani, who was worshipped at it, on questions of peace and war, and to pray that in battle their bodies might be rendered invulnerable to the spears of their enemies.

We arrived at Waerua about noon. This is certainly one of the most romantic scenes, consisting of mountain, rock, wood, river, beach, bay, and sea beyond, that we have yet visited; but description would so imperfectly distinguish it from others of a similar character, already delineated, that we need not expatiate upon it. In the course of this day's journey we passed through many small villages, the inhabitants of which flocked round us and followed us, but, on all occasions, behaved with great respect; while, every where, by the way-side and on the rock, like the sower in the parable, we scattered the "seed of the word," saying to the people, "Repent, for the kingdom of God is at hand."

Night overtook us before we could reach the point at which we aimed, but we persevered, and walked a considerable way in the dark. This was very annoying to the king's messenger, the guide who accompanied us, who wish-

ed to go to roost as soon as day-light failed ; but we were birds of another feather. He said, "You white men *will* always do what you *intend* to do—nothing can stop you till it is done ; whether over land or through water, by night or by day, nothing can turn you aside. I never saw such men in our islands." Our quarters, when we reached them, appeared very indifferent ; but weariness made them welcome, and their shelter comfortable. For several following days our progress—which was rendered more and more interesting to ourselves by the hospitality of the natives, and the inexhaustible variety of forms of loveliness and grandeur assumed by visible nature in this strange province of her Maker's works—afforded few incidents to gratify the curiosity of general readers by the detail. At one place, in the house of a chief where we were hospitably entertained, we had an opportunity of witnessing the method of printing flowers and other ornamental figures on the native cloth. Four women were industriously employed in this work. The design is neatly engraved upon the sides of thin pieces of bamboo, into the lines of which the colors are introduced by dipping them into calabashes (cocoa-nut shells) containing the dye in a liquid state, and the superfluous matter is thrown off from the smooth surface by striking the bamboo smartly upon the edge of these vessels. The pattern is then carefully transferred to the cloth by pressure of the hand ; after which, with the fibre of cocoa-husk, dipped in the coloring matter, any imperfections are supplied, and the whole is delicately finished off. This work is executed with considerable expedition as well as accuracy ; and, if not borrowed from the suggestions of European visitors (which is hardly probable), it may be said that *printing*, as well as *engraving*, are original inventions of the Sandwich islanders, both being used in this ingenious process.

As we proceeded towards an adjacent village, we had to cross, with great difficulty and some peril, a range of black rocks which overhung the dashing surges with precipices of giddy elevation. The path being exceedingly rough, there were placed, at intervals, small heaps of stones with a large block set upright in the centre of each. The latter, in fact, was a local divinity, tufts of grass and wreaths of leaves being devoutly laid around these sanctuaries, by passengers, who thus propitiated his favor that they might be protected from slips and falls by the way. In every instance, when we

were strong enough, we tumbled these idols over the edge of the cliffs into the sea, and scattered the votive offerings to the wind. On the summit of this stupendous range we found a perfect Pandemonium, consisting of multitudes of these dumb, shapeless fragments of the rock on which we were treading, set up to receive the honors due to God alone. These seemed to be of a superior order, entitled to inhabit a higher region, than those on the declivities; for, in addition to the grass and leaves that strewed their respective shrines, their tops were wrapped round with native cloth. The savage aspect of nature in this scene of utter loneliness and desolation—where not a tree or plant grew among the innumerable crags, loose or fixed, that lay like the ruins of a mountain shattered to pieces around and below where we stood—was well calculated to affect with superstitious awe an ignorant people, the dupes of wily and mercenary priests, themselves the tools of tyrannical chiefs. Upwards of three-score of these images—images no farther than as they were representatives of Satan—we hurled from their seats down the precipices, without thinking that we did any wrong to future travellers who might venture their limbs and lives upon these same dangerous ridges, where, in many places, every step secured might be considered as an escape with one's life. Soon, as we hope, will all who visit those scenes be taught to commit their ways to Him "who keepeth Israel," and in whom none who place their confidence shall be confounded; for they who know Him rightly will put their trust in Him unfearingly. We reached Honolulu on the 21st of May.

At several stations where we halted, on this tour, the people came, and, sitting down beside us, began to perform a native office of kindness, by gently pressing the muscles of our legs and thighs with their hands, to remove any sense of fatigue with walking, while others performed the same courteous office on the back and breast. And certainly the operation, though strange at first, was not unpleasant in itself, and it afforded considerable relief from lassitude and the pain of overstrained bodily exertion. This solace to indolence as well as weariness is often administered to the chiefs, who love to lie down flat, with their faces towards the earth, while their attendants knead the small of the back, on either side of the spine, with their hands. Contusions from falls, we are informed, are often successfully treated in this way,

by skilful practitioners, to abate the anguish and heal the hurt sustained.

May 23. Calling upon the king, this day, to thank him for the assistance which he had afforded us, by the appointment of a messenger to accompany us on our late tour, we found the younger queen at her reading-lesson, and were desired to sit down on the mat to help her to get her task. She can spell some easy words, and seems very desirous of learning the English language; but the king is more disposed to master his own, when reduced to grammatical rules; saying, that, when he attempts ours, it makes his head ache.

May 27. Accompanied by the American missionaries we visited a salt-lake, in the adjacent valley, encompassed by rude hills not more than a hundred feet in elevation, which seem to have been broken into their present forms, out of one agglomerated mass, by a volcanic explosion. The lake is a mile and a quarter in length by three quarters in breadth, at the utmost. The water, in no part, we should judge to be more than five or six feet deep; the whole bottom being encrusted with a layer of salt above the black mud, which gives a brilliant and singular appearance to the pool as you look down upon it; while, round about the margin, the flakes of pure salt, snowy white, lie glittering in the sunbeams. The water is a strong brine, clear as a crystal, above the surface of which are many small stones covered with salt, that resemble mushrooms growing from below. The plants, sticks, and tufts of grass, scattered on the beach, are, in like manner, delicately frosted with spangles of salt. Here and there distinct masses of the same, attached to the rocks, consist of large cubes, regularly crystallized, and very beautiful. This lake is the property of the king's mother, who derives a considerable revenue from the sale of its produce. The salt, when taken from the bottom of the basin, is of the finest grain. This is laid up to dry, in conical heaps, within circles of stones, from three to five feet in diameter, upon long grass spread over the ground. Stones and grass are also laid on the top of each pile, to preserve the bulk, till carried away to market. Near these wholesale stores of the commodity lay quantities of baskets, in which to pack it for use. These were made of tii-leaves, and many of them, containing five or six pounds each, were filled with salt. Hard by there is a salt spring, bubbling up into a basin, a yard in diameter, and running into the lake at the rate of

about a gallon a minute. The brine is twice the strength of sea-water, and it is probable that the large reservoir itself is supplied from this and similar sources; but whether from a subterranean communication with the sea (from which it is a mile distant, with a considerable mount between) we had no means of ascertaining. There is, however, much salt mingled with the neighboring soil, as may be seen where the strata break out in various places.

June 2. A vessel arrived from America in a hundred and forty-five days, bringing letters for the missionaries. Knowing that the king would be anxious to learn what intelligence had been brought, we accompanied Mr. Bingham on a visit to his majesty. In this interview Rihoriho appeared to more advantage than usual, being exceedingly affable, and discovering considerable shrewdness, in some of his remarks. He appeared particularly favorable to the plan of Mr. Ellis being stationed here, and promised his protection and encouragement to the missionaries, if they would benefit his subjects, as the people of the south Pacific islands had been benefited by receiving the gospel. To several chiefs who were present the king signified his pleasure that Mr. Ellis should take up his abode here. It was observed that the other islands would want missionaries. The king said, "They may wait awhile; I must first be taught, and therefore where I am the missionaries must be; afterwards, when we see the effect upon myself, my people may have teachers too." He then turned the discourse upon strangers visiting these islands, and described with much humor and no mean knowledge of human nature, the principal foreigners whom he had known, telling both the good and the evil which they had done among the natives. In recounting the mischievous practices which they had introduced, he mentioned drunkenness, his own unhappily over-mastering sin, and the licentiousness in which Europeans and Americans indulge when they come hither for relaxation after the labors and sufferings of long voyages.

June 5. Dining to-day with captain Davis, two of the company, Messrs. Stevens and Conant, mentioned that, when they were upon the western coast of North America (we do not recollect the latitudes), in the year 1819, there occurred so extraordinary a mortality among the fishes, near the shore, that in some places it was difficult to row a boat among the dead and putrefying bodies that were drifted thither.

This destructive plague was traced by its ravages for upwards of two hundred miles. The cause was utterly unknown, and not even imaginable; no volcanic eruption had poisoned the waters, no symptoms of earthquake had been perceived throughout the adjacent land, nor had the state of the atmosphere been otherwise disturbed than by a tremendous storm of thunder and lightning, which, in that region, was rather unusual. The devastation of sub-marine life, of course, occasioned great distress, from scarcity of their wonted food, among the poor and scattered population along the shore.

June 6. Before the breaking of the tabu, the women here, as elsewhere throughout the Pacific, were kept in the most degrading subjection. Certain kinds of fish, hogs, cocoanuts, &c., were forbidden food to them. If they passed a marae, they were required to turn their faces another way; and it was death for a female to be caught looking at an idol's temple. One day the late king, Tamehameha, meeting a woman carrying something on her back, as she stepped out of the path, called to her, and inquired what she had got there so snugly covered up. "My dog," said the woman. "Your dog!" exclaimed the king; "Ay, ay, and here is its snout!"—laying hold upon the end of a banana, which happened to be bare, and belonged to a large bunch of the same fruit that was concealed. His attendants demanded permission to kill the poor creature on the spot, for attempting to deceive their sovereign. "No, no; you shall not hurt her; she is *akania* (very clever)!"

June 8. The blind man, formerly mentioned, gives increasing evidence of his conversion by consistency of conduct. He lives in a house belonging to the principal queen, and, whenever her majesty takes a meal there, she requests him to ask the blessing of his God upon her food. He himself has discontinued eating dog's flesh, live vermin, and other loathsome garbage, of which the natives are ravenously fond. A man, who lives under the same roof with him, feeling this abstinence as a tacit reproach of his own filthy feeding, lately became indignant, and complained to the king that his blind neighbor, under the influence of his strange religion, refused to taste the national dainties above alluded to, and begged that he might be punished, to compel him to do as other people did. "The man is right," replied Rihoriho, "I will not suffer him to be harmed; I intend,

myself, soon to learn the new *palapala*, and to leave off these bad ways; and then you must all do the same."

June 10. The barter-trade, carried on here between natives and foreigners, must be very profitable to the latter. Several vessels, built in America, have been thus bought and sold at enormous prices. About a year ago, a brig, of a hundred and seventy tons burthen, which had been built for a pleasure yacht, and afterwards made a voyage to the Mediterranean, was disposed of to the king for sandal-wood, of the value of ninety thousand dollars—upwards of twenty thousand pounds sterling. Since we have been here she was brought into port, to repair, when her principal timbers were found to be rotten. She can last but a short time longer. She is indeed built after a beautiful model, and has a spacious cabin, elegantly ornamented, which might well attract the eye of an unskilled native; but her utmost cost in England, we believe, would not have been more than one-tenth of what Rihoriho gave for her.

June 11. Yesterday the king drove away some drunken company from his own house, and would not suffer them to remain near his person. Again, to-day, on his walk, he turned his face in a contrary direction where he perceived some fellows, riotous with liquor, before him. These are good signs, and quite new with one who is so apt to be ensnared by the same fault. When our friends called upon him, this day, he and his favorite queen were hard at work on their spelling-book; and afterwards they endeavored to learn by heart a little hymn, composed by Mr. Ellis, in the native language,—the first in which the praises of God have been so arranged, since it was spoken by human lips.

June 12. Encouraging as these things are, the king is unhappily surrounded by interested persons, foreigners, who dread the introduction of a religion which may so purify the morals of their barbarian customers as to endanger the craft whereby they get their wealth. This morning he had engaged to come to the house of the American missionaries, to assist them in learning the native language, and to take a lesson in reading from them. An awkward circumstance, we fear not undesigned by the parties to whom we have referred, prevented him from keeping his engagement. One of these persons, being employed to cut his hair, when the operation was finished, recommended his majesty to allow his poll to be rubbed with spirits to prevent him from taking

cold. Some gin was brought, and a quantity poured into the hand of the barber. The temptation was too great for the infirmity of the king; the sight, the smell, overcame him; he seized the hand filled with the delicious beverage, and drank off the contents. If he had tasted of the cup of Circe, he would not more surely had repeated and continued the draught till he was transformed into a brute. More liquor was called for, and more was too readily brought. Instead, therefore, of attending on his Christian teachers, he spent the afternoon in a *hura*, singing and beating time with two sticks, while several of his wives danced, according to the shameless fashion of their country, not for his own amusement only, but for the diversion of a large party of spectators, as foolish, and some of them as intoxicated, as himself.

June 14. We have had much serious conversation with Mr. Chamberlain and the other missionaries, respecting the family of the former. As a Christian parent, he is naturally very anxious to preserve the minds of his offspring from the moral contamination to which they are liable from their inevitable exposure to the society (occasionally at least) of native children of their own age, whose language they understand, and whose filthy talk they cannot but hear at times. The abominable conversation (if such it may be called) of infants, as soon as they begin to lisp out words, is such a jargon of grossness and obscenity as could not be imagined by persons brought up even in those manufacturing towns of our country where manners are the most depraved. And, so far from reproving the little reprobates, their fathers and mothers, both by voice and example, teach them what they are most apt to learn, the expression and indulgence, at the earliest possible period, of every brutal passion. The subject is one of great delicacy and perplexity to faithful missionaries in all stations among uncivilized heathen, but particularly in these islands, where European and American intercourse, instead of civilizing and humanizing a barbarous population, has hitherto tended to corrupt their habits and practices more and more, in proportion as its influence has been increased, by the establishment of regular commerce for sandal-wood, as well as from the multiplied visits—visitations they may be called, in the afflictive sense of the term—of whale-ships.

In the afternoon there was a public examination of the

children in the missionary school. Of twenty pupils present, there were several who could read, both in English and Hawaiian, with tolerable accuracy, who are also learning to write, and have acquired a little knowledge of geography.

June 15. On our walk, we found a man beating a woman unmercifully. She was sitting upon another man's knee, who not only held her to receive the chastisement, but himself shamefully maltreated her, by tearing off her clothes, and exposing her to the scorn of passers by. She cried bitterly and spat in his face. On asking the reason of this outrage, we were informed that the woman was wife to him who was thrashing her, and sister to him who detained her upon his knee. We were further told, that her husband having stolen something, she had betrayed the theft. We were not able to pacify the ruffians, and were obliged to leave the sufferer in their clutches.

Though the Sandwich Islanders frequently commit depredations on strangers, they rarely steal from each other. Their chattels within doors are seldom secured by locks or bolts, and their plantations of course must be completely exposed. The terror of retaliation, however, which every injured man may execute with impunity upon his offending neighbor, serves as a sufficient general protection of property. The individual robbed may kill the thief if he can; or he may collect a party of friends and spoil the spoiler of every thing he has. On the other hand, it is but justice to state, that though they eagerly pilfer from foreigners, when temptation and opportunity favor the exercise of that kind of dexterity, we are assured that they may generally be intrusted with the care of any thing valuable without much fear of dishonesty on their part. An American captain, on his return home, left in the hands of his native servant here, a few dollars, which both had forgotten. Five years afterwards, revisiting these islands, he had scarcely landed when the young man came running towards him, to deliver up the dollars, which he had preserved ever since his former employer's departure. On the whole, we have conceived a favorable opinion of these poor heathen. There is a peculiar frankness about them, which cannot but make a favorable impression upon strangers. They want nothing but what the religion of Christ would give them, or would bring in its train, to make them a fine race of people.

June 18. We have just heard of one of those melancholy

accidents which frequently occur on these coasts. A young man, who had been banished by the king, for some family offence, to Maui, was going from that island to Ranai, when his canoe was upset. The sharks, which are always on the watch after such vessels, instantly seized and devoured two of his companions. He himself escaped with great difficulty; as also did a young woman, in a very singular manner. When thrown into the water, she forthwith began to swim, with all her strength and speed, towards the shore. This she reached in safety, though accompanied all the way by two sharks, one on each side of her, as though the three were engaged in a sea-race, which she happily won in *this* respect—that neither of the monsters attempted to devour her.

June 20. On the last Sabbath, when we sent to inform the king that divine service was about to be held, at which we should be glad to see him present, his majesty returned for answer, that he was *pupuka,* that is, *bad;* being engaged in drinking rum, which he knew to be very wrong. To-day we learn that he has emerged from his long fit of drunkenness, is clothed, and in his right mind. He has, moreover, commanded all his five wives to learn to read and write, in consequence of which, some of his servants came to the mission-house, to borrow tables and chairs, for the accommodation of these high ladies, at their lessons in this new and wonderful art. Happy for the country, it will truly be, if the acquirement of those simple rudiments of knowledge, in connection with religious instruction, produce the same transformation of character among individuals, and throughout society, which has been effected by similar means in the Tahitian Archipelago.

July 4. The American captains and residents have been commemorating the establishment of their national independence, forty-six years ago. An oration, in honor of the revolution of their country at that time, and of its present institutions, was delivered, at the missionary chapel, by Mr. Jones, the consul; after which Mr. Bingham recited some stanzas, composed by Mr. Bennet for this anniversary, at the request of our friends from the United States. A prayer had been offered up, and a psalm sung, at the commencement of this patriotic assembly, and the apostolic benediction was pronounced at the conclusion. At the public dinner given on this occasion, there appeared a singular group of guests—

Americans, English, Sandwich Islanders, Africans, and Spaniards from the colonies. We were invited and treated with great respect, but retired soon after the cloth was drawn. Rihoriho, who was present, also went away early, being very unwell from the effects of another round of intoxication, which had lasted several days. In his fits, either of violent passion or drunkenness (but at no other time), he spouts the few English phrases which he can master, and especially utters oaths and imprecations of the more horrible kind, with a fluency and energy which prove that he has been thoroughly taught what it had been better he had never learned at all.

July 5. Calling at the king's house, we found the principal queen and five of her chief women at dinner. The latter were sitting in a circle, cross-legged, but her majesty lay upon her mat, at full length, resting her cheek on a pillow. The provisions consisted of a baked dog in one dish, the raw entrails of a large fish in another, a piece of raw fish in a third, some green sea-weed in a fourth, and two bowls of poi. Neither knife, fork, nor spoon, was used at this disgusting feast. Each person took what she wanted from any dish with her fingers, which she plied with great but indescribable dexterity in conveying the victuals to her mouth. Five or six boys, their pages, sat in the circle, and partook with their mistresses of the dainties before them. A calabash of water stood in the midst, in which, when they had dined, they all washed their hands. Tobacco was then introduced, and the pipe went round from mouth to mouth as usual. When the queen had taken a few whiffs, she began to dress her long, dark hair with fuller's earth, which she moistened in water, and rubbed over her head, wreathing and pressing the locks into such forms (fantastic enough) as seemed most becoming to herself. She used a small looking-glass to assist her in this operation, which she went through without the slightest embarrassment from our presence. The natives, indeed, seem not to have the sense of shame.

July 7. From a native of this island, who has just returned from *Nuhiva*, one of the Marquesas, where he has resided twelve months, we learn that the two antagonist parties there are now dwelling in peace. A native of Tahiti, who has lived among them some time, has told the Marquesans how his countrymen have transported, burned, or destroyed their dumb idols, and now worship the living God alone, in con-

sequence of missionaries from England having taught them the way of truth. On this representation, our informant says, the inhabitants of Nuhiva have abandoned cannibalism, and are now praying to our God to send them instructers in his own will. Here, then, we hope the fallow ground is in the course of being broken up, previous to the appointed sowers going forth, in the Lord's time, to sow the seed, which is the word of eternal life.

July 12. Thomas Hopoo—a young man, a native, who resided many years in North America, where he became a convert to Christianity, and gave evidence that his faith was genuine—has addressed a letter to Mr. Bingham, requesting permission to preach the gospel to his countrymen. He says his heart burns within him to engage in this work, for the love of Christ and the souls of men; adding, in the words of the apostle of the Gentiles, "Woe be unto me if I preach not the gospel!" We strongly advised our missionary friends to admit him on trial, and send him forth into the villages round about, to instruct the people. He appears to have sound piety, correct views of divine truth, and ardent zeal for the salvation of sinners; at the same time maintaining a consistent walk and conversation.

July 20. We witnessed a scene of idle luxury, worthy of a barbarian epicure. In the king's house a woman was feeding a man with poi, of the consistence of oatmeal porridge or pudding-batter. The fellow was lying upon the ground; but on her approach he raised himself, leaned on his elbow, and held up his face, with his jaws wide open. The woman, then, taking a large handful of poi out of the bowl, held it about a foot above his head, and dropped the mess as from a ladle into his mouth, through which it ran down his throat, without chewing.

July 23. Having waited upon the king, so early as six o'clock this morning, we found him with a number of his chiefs, drinking spirits. All were far gone towards intoxication. But, though such a slave to the pestilent liquor himself, he, as already stated, discountenances drunkenness in his meaner subjects. On Sunday last he ordered a man to be laid in irons, and imprisoned in the fort, for being overtaken by his own besetting sin; and there the poor fellow remains at this very time, when his sovereign is reveling in the same excess.

A report has been in circulation, that the Americans re-

siding here were conspiring to take this island from the king; but by what means they were supposed to intend to effect their object, we did not learn. The king has had a consultation with his chiefs upon the subject, which, however, he affects to regard as—what no doubt it is—an idle tale, originating from some imprudent boasting of certain natives of the United States, who employ their influence to obtain a national ascendency in these islands, for the sake, we presume, of commercial advantages, since, in a political view, the absolute possession of them would be a burthen rather than a benefit. Rihorihō is, however, manifestly uneasy on account of these rumors; and, while he professes openly to hold his dominions under the king of England, would fain have the substantial protection of British sailors and soldiers to secure his fief against the encroachments of any other Christian power.

July 24. Two of the queens dined with us to-day. They brought their own provisions—two raw fishes, and a bowl of poi. Of the latter they sometimes drank, but occasionally employed their fingers to carry the slimy beverage to their mouths. One of the fishes was dressed by their desire; the other they ate raw, just as it came out of the water, scales, fins and intestines unremoved. This they tore to pieces with their hands and their teeth, as best served their purpose; first one and then the other helping herself to such portion as she liked best, each taking special care that none of the blood which oozed from the mangled fragments should be lost. But, though it excited very inconvenient qualms of stomach in us to see their filthy feeding, when a common fly was found drowned in one of their messes, they seemed at once to grow sick, and turned away their faces with no equivocal expression of utter loathing. Flies, indeed, may be said to be an abomination with these savages,—probably from some superstitious prejudice; for vermin far more disgusting are greedily picked by them from their own bodies —nay, from the very dogs—and devoured.

July 29. The Mermaid cutter, by which we came hither five months ago, arrived in the harbor. Captain Kent accounted for his long absence by stating, that, instead of reaching Fanning's Island in seven days, as he had expected, the voyage occupied eight and twenty. This noted spot is a coral reef, very little elevated above the surface of the sea; having a large lagoon, in the middle of a ring of rock cov-

ered with no other soil than sand from the attrition of the scattered blocks by the washing of the waves, and the decomposition of the coast-foliage and perished fruit of some cocoa-nut trees, and a few shrubs, which grow upon its narrow margin. Here are about fifty inhabitants, foreigners and Sandwich Islanders, whose business is to collect the *buhe*, a kind of slug or sea-worm, of a dark-brown color, which is found in water of fifteen or sixteen feet in depth, and obtained by diving. This delicacy is preserved with lime and salt, and, after being dried in the sun, is packed in large quantities, and carried to the Chinese market, where it fetches no small price.

This evening a messenger came from Keaumoku, the governor of Maui, to request two of the missionaries to visit him. He had been greatly alarmed by a dream, in which he saw the whole island on fire, and all the water in the surrounding sea could not quench the flames. He had sought for safety, but in vain; he could find no shelter. Awaking in horror, therefore, he grasped at the hope set before him in the gospel. This, Mr. Ellis and Mr. Bingham faithfully unfolded to the dreamer, and to the persons assembled round him. These consisted of a goodly number of chiefs, many of whom were lying on the floor learning to spell or read, and some to write. Thomas Hopoo, the native convert, offered a fervent prayer for the salvation of his countrymen, and Mr. Ellis delivered a suitable discourse on the name of Jesus.

July 31. This morning the afore-mentioned chief had an interview with Kaahumanu, when he proposed to her to unite with him in commanding all their people to attend to the *palapala*, that is, to their learning. She gave him an evasive answer, saying that by and by she would. He was not, however, thus to be put off, and told her plainly that she might do as she pleased, but, for his part, he should send all his men to be taught to read and write, and understand the great word. He proposes to build a large school-room immediately.—The evening was spent in prayer and Christian discourse at his house, and the missionaries were requested to repair thither again by day-break to-morrow morning, to conduct family worship, which he says he is determined shall henceforth be daily performed under his roof. Upwards of sixty natives of rank were present, and all behaved with an

affecting decorum which we have rarely seen at the public services.

Aug. 3. Keaumoku's example already produces some happy effect. The king has just been with us. After expressing high displeasure against those who are ever on the watch to ensnare him into drunkenness, folly, and violence, for their own mercenary ends, he declared that he and his chiefs would begin in earnest to learn to read next Monday, and that, when they had made some progress, all his subjects should be instructed.

CHAPTER XXII.

The King and Chiefs attend Divine Serviee—Royal Family learning to read—Anecdote—Juvenile Teaehers—First Christian Marriage in the Sandwieh Islands—Injunetion against drinking ardent Spirits—Kamsehatka Sledge—Wateh-seal presented to Rihoriho—Deputation leave Oahu—Letter from Rihoriho to George IV.—Extracts from Auna's Journal in Hawaii.

Aug. 4. Being Lord's day, the king and many of his principal people attended divine service. They were more becomingly dressed, and behaved with more decency than on any former occasion. Mr. Ellis's text was peculiarly appropriate at the present crisis, when symptoms of a favorable change are daily multiplying:—"How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him."—1 Kings xviii. 21. Again, in the afternoon, with equal felicity of application, our friend discoursed on those words of our blessed Savior;—"Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—1 John v. 25. We cordially reply, "Amen; even so, come, Lord Jesus!"

Aug. 5. This being "Monday," the king was punctual to his promise. He and his family began to learn their alphabet like little children. Mr. Ellis and Mr. Bingham were engaged with them all the forenoon. Mr. Thurston and we (the deputation) were at Keaumoku's. We attended again in the evening, and found all our scholars, old and young, diligently conning their lessons. This may be recorded as a

great day for the Sandwich Islands. What was begun upon it may—nay, it must—influence, to an incalculable degree, the future state of all generations who shall dwell here, even to the end of time. We may quote a specimen of native teaching: Keaumoku, having made sufficient progress himself, was telling some of his people how to join a consonant with a vowel so as to produce a syllable; which he illustrated thus: "The consonant is Tani (the husband), and the vowel Vahine (the wife). Bring them together, they become one, and they are something; alone, they are nothing."

Aug. 9. The king continues not only very diligent in learning himself, but, so far as he knows, in teaching others. He is, however, very careful to have somebody near him to correct him when he goes wrong in leading the new way, lest his followers should err after him. The eagerness for instruction is so great, that all the little boys in the school are, daily, during their play-hours, in requisition as masters. Three chiefs, men of magnificent stature and lofty bearing, came early this morning to obtain a *kumu*, or teacher. They could engage none but a child, six years of age, lisping over its spelling-book. Finding, however, that he could tell his letters, and repeat his ba, be, bi, bo, bu, one of them caught him up by the arm, mounted the little fellow upon his own broad shoulder, and carried him off in triumph, exclaiming, "This shall be my kumu!" The lads, themselves, take great delight in reciting their simple lessons to the older folks, and helping their fathers and mothers to say their A, B, C. It is beautiful to behold one of these little ones standing up amidst a ring of grown people, with the eyes of all *waiting* upon him, earnestly hearkening to his words, and repeating them from his lips, that they may impress both the sounds and the import on their memory. Nor is the implicit confidence, with which they receive his instructions, delivered with the ingenuous gracefulness of boyhood in its prime, the least interesting circumstance connected with this "new thing in the earth." Did our Savior set a child in the midst of his disciples, to teach *them* how they must receive the kingdom of heaven, and shall He not, out of the mouths of babes and sucklings, here, both ordain strength and perfect praise?

Aug. 11. The first Christian marriage that ever took place in these heathen isles was celebrated this morning. Thomas Hopoo and Delia, both inmates with the missionary family, joined hands, and avouched themselves husband and wife,

before a large congregation. Mr. Bingham performed the ceremony, Mr. Ellis prayed, and we had the satisfaction to sign the register, as witnesses of the contract. Mr. Ellis afterwards preached from Rev. xxii. 17: "Let him that is athirst come. And whosoever will, let him take of the water of life freely." At the close of the discourse a man said, "I shall take this and tie it up in my cloth;" alluding to the practice of binding up dollars, or any thing particularly valuable, in one end of their *maro*, the girdle about their waist, which is, indeed, the only clothing of most persons here.

Aug. 13. This day Karaimoku, king of Tauai, Kaahumanu, his wife, the governor of Maui, and their retinue of chiefs and servants, consisting of nearly twelve hundred persons, sailed for the leeward islands, on board of two brigs and two schooners, the decks of which were so crowded that the people could scarcely find room even to stand. The object of their majesties on this expedition was to receive homage and presents from their subjects, and to collect sandal-wood. They took several persons with them as teachers, and among others our companions from Huahine, Auna and his wife, of whom they promised to take the kindest care. On their departure, Kaahumanu left express commands to her people here to leave off drinking spirits. This injunction extended to Rihoriho himself, who is greatly under her influence. It will be recollected that she was one of the wives of his late father, Tamehameha. This royal ordonnance against drunkenness was proclaimed from house to house throughout the town of Honolulu by the public crier employed on great occasions. Though this may have no very extensive effect, yet it is a good omen, and cannot altogether fail.

Aug. 15. On board the Piddler, captain Meek, we saw a curious sledge from Kamschatka, made to be drawn upon the snow and ice-tracts by four or six dogs. The animals are harnessed by their necks with leather straps, and, instead of being guided with reins, are preceded by another dog that is loose, to lead the way; his own course being directed to the right or the left by the sound of a rattle, which the driver uses as occasion requires. The sledge itself is of ingenious construction, hollow like a canoe, three feet and a half in length, twelve inches across, and fourteen high in the lower part, but thrice as much at each end. The rider sits with his back inclined against the after part, his legs thrown over the sides, but resting on a ledge beneath, while he holds by a thong

extending from side to side of the front part. The dogs will travel at the rate of eight or nine miles an hour, drawing nearly ten hundred weight, including the driver and his luggage.

Aug. 16. The king having expressed great admiration of a watch-seal belonging to Mr. Bennet, the latter presented him with it as a token of friendly remembrance. Rihoriho gladly accepted it, and promised to adopt the arms and motto engraven upon it as his own.

Aug. 22. Ever since the arrival of the Mermaid, we have been packing and preparing for our return by her, according to agreement, to the Society Islands. This morning we sailed out of the harbor with a fair wind, amidst the cheers and salutes of all the vessels, and in sight of multitudes of natives whom we left standing on the shore. We had previously taken a most affectionate leave of the American missionaries, and bade farewell to the king, his family, and those chiefs with whom we had formed an acquaintance, during our residence of five months here, as "the prisoners of the Lord," having been providentially detained for purposes which future time will gradually reveal, but eternity alone can estimate.

Soon after we had gone on board, we were surprised by the appearance of Kamamalu, the favorite queen of Rihoriho, who had been absent at our parting with him, paddling towards our vessel, in a canoe, with only one attendant. When she had come within a bowshot, she sprang out of the canoe, dived into the sea, and emerged just under our ship's side, up which she readily climbed, and was presently on deck, expressing at once her joy and her sorrow—her joy on overtaking us before we had sailed, and her sorrow at our departure. After taking leave of us, her majesty jumped into the sea again, swam to her little boat, into which she flung herself with inimitable dexterity (the most skilful of our seamen would have overset a canoe with attempting thus to board it), seized a paddle, and quickly reached the shore.

The king had behaved in the most liberal manner to captain Kent, both on the former and the latter occasion, while he was in this harbor; having daily sent provisions for the supply of his whole crew. Before the ship sailed, at this time, he furnished a stock of hogs and goats, likely to serve for the whole voyage, and as many vegetables as could be used while they were eatable. Captain Kent was also charged

with a letter to our sovereign, George IV., worded in English, as follows :—

"Oahu, Sandwich Islands, Aug. 21, 1822.

"May it please your Majesty,

"In answer to your Majesty's letter from governor Macquarrie, I beg to return your Majesty my most grateful thanks for your handsome present of the schooner Prince Regent, which I have received at the hands of Mr. J. R. Kent.

"I avail myself of this opportunity of acquainting your Majesty of the death of my father, Tamehameha, who departed this life, the 8th of May, 1819, much lamented by his subjects; and, having appointed me his successor, I have enjoyed a happy reign ever since that period; and I assure your Majesty it is my sincere wish to be thought as worthy your attention as my father had the happiness to be, during the visit of captain Vancouver. The whole of these islands having been conquered by my father, I have succeeded to the government of them, and beg leave to place them all under the protection of your most excellent Majesty; wishing to observe peace with all nations, and to be thought worthy the confidence I place in your Majesty's wisdom and judgment.

"The former idolatrous system has been abolished in these islands, as we wish the Protestant religion of your Majesty's dominions to be practised here. I hope your Majesty may deem it fit to answer this as soon as convenient; and your Majesty's counsel and advice will be most thankfully received by your Majesty's most obedient and devoted servant,

"TAMEHAMEHA II.,

"King of the Sandwich Islands"

"To George IV., King of England."

By whomsoever this letter may have been penned, under direction of Rihoriho (who here signs himself, after his father's name, Tamehameha II.), we can vouch for it containing the same sentiments as he had repeatedly expressed, through interpreters, to Mr. Ellis and ourselves. We left these shores, where a new era has assuredly commenced, with feelings very much exalted above those which had sunk our hearts on our first arrival, when we beheld their inhabitants wholly given up to the power of darkness, though the idols had been removed, and faithful men were preparing to turn them to light.

The following extracts from the journal of Auna,* our Tahitian companion, on a voyage to Hawaii (during our residence at Oahu), with Taumuarii and Kaahumanu, king and queen of Tauai, are so characteristic of the man himself—the simple-hearted Christian convert from the foulest idolatry—and also of the state of heathen society in these islands, that they cannot fail to interest every right-minded reader.

Auna's Journal.

"May 12. (Lord's day.) About eleven o'clock in the forenoon we went on shore, and were much pleased with the appearance of this place (Rahina, in the island of Maui). We found a great many chiefs and people collected together to welcome us from the ship. I asked Teaumotu, 'Whose is this house?' To which he answered, 'It is mine.' I said, 'Let us go in and worship.' He answered, 'Yes, let us go and pray there.' He and his wife, Kekuaiaia, accompanied us, and so did Ranui Opiia, and several more, till the house was filled. I read a portion of the Tahitian gospel by Matthew, and then prayed to Jehovah to bless them with his salvation. After the meeting, we sat down under the shade of the large tou-trees. Many gathered round us, and we taught them letters from the Hawaiian spelling-book.

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"May 15. We were not joined this morning by any of the people in family worship, though several of them sat at the door and looked on. The chiefs and people of Marokai brought a present of food and cloth to-day to the king and queen of Tauai, namely, fifty-four bundles of native cloth, forty-two live dogs, and twenty great calabashes of poi—paste made from taro-root.

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"May 17. The people were very busy dividing the food and cloth, another great present having been received yesterday, namely, thirty-four baked dogs, thirty-eight calabashes of poi, and a quantity of cloth. I wrote several letters to friends in the Society Islands, to be taken to them by Mr. Ellis when he returns. In the afternoon we went on board to sail for Hawaii.

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"May 26. Hawaii. (Lord's day). The captain of our ship, having lost his watch, applied to Kaahumanu, and it was found out to have been stolen by some of her people. So she

* Translated for the deputation by Mr. Ellis.

ordered one to be put in irons on suspicion that he was the thief, and sent all the rest to seek for it. We had public worship, but it was amidst very much confusion. The man in chains made a great noise, and those that were seeking the watch made almost as much. At noon it was brought back, having been sold by the man who stole it to some persons living here. The man in confinement was released, and the watch was restored to the captain.

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"May 28. About noon we anchored off the large district of Hiro. We went on shore towards evening at Nutwokemanu, by the bank of a broad and swift stream of water. The place was well shaded with trees, and there was a vast deal of taro under cultivation. The houses were thickly scattered, and there were a great many people. Some had been out fishing, and they brought a present of anae (mullets) for Kaahumanu. We went into a small house belonging to Rihoriho, and held our family worship. A few of the natives joined us. There was much singing and dancing to the beating of the huru till midnight.

"May 30. We removed to Puhonua and Vairutu. The people of the land were glad to see us. One of them brought us some plantain-leaves, for which he had to swim across the river. He afterwards helped us to put up our temporary habitation. I talked to the neighbors, as opportunity offered, about the salvation of their souls. Many of them said, 'What you tell us is very good; and, when our king turns to the religion of Jesus Christ, we shall all be glad to follow him.'

"June 1. The chiefs were employed in preparing a large house for their visitors. I was walking about among them most of the day, telling them what good things God had done for our islands. With this they seemed to be delighted.

"June 2. (Lord's day.) We had public worship in Opiia's house, who, with her husband and family, attended. But so great was the disturbance with the companies of dancers, the singing, and the beating upon the huru, that we could only have one service.

"June 3. The people of the land brought many presents to Taumuraii and Kaahumanu. There were twelve baked dogs, sixty live ones, five hundred and ninety pieces of cloth, thirty-five calabashes of poi, and two large canoes.

"June 4. Kaahumanu having commanded some of her people to go for the idol of Tamehameha, namely, *Teraipahoa*, it was brought to-day, with nine smaller idols, and they were all publicly burnt. My heart rejoiced in beholding them in the midst of the flames.

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"June 19. At Kairua, the residence of Kaakini, nephew to Kaahumanu, the chiefs brought us two hundred and twenty-nine fishes, twenty dogs, three calabashes of poi, and forty pieces of cloth. There was afterwards a grand huru. Thirty-three men played on the sticks, there were twenty-five dancers, and five great drums were beaten all the while.

"June 20. To-day the chiefs brought four hundred baked dogs, and of cloth, mats, and other articles, four thousand. The feasting continued with terrible confusion all day long. Forty-one men danced in four rows; behind them were thirty-one musicians beating time on the sticks, besides five great drums. The people drank very much of an intoxicating liquor made from the juice of the sugar-cane. They often brought us some, and entreated us to taste, but we always refused, saying—'Once we were as fond of it as you are, but now we know it to be a bad thing, and therefore do not wish to drink it, and we advise you to let it alone also.' But this was said in vain.

"June 21. Kuakini, the governor, has presented to his visitors six hundred and twenty-two dogs, fifty-eight calabashes of poi, three feathered cloaks, and two canoes.

"June 23. (Lord's day.) The chiefs were all gone to sport in the surf this morning. At noon they returned, and then we had public worship. I read a chapter in one of the Gospels, and afterwards prayed with them. Aore, Kuakini, and several others, attended. Many more came to our family worship in the evening.

"June 24. In the morning Miomioi, a man belonging to the queen, was sent on board of the vessels to fetch eight of the idols which had been brought from the other side of the island, and were intended to have been carried to the king at Oahu. The reason why they sent for them now was—the man who had been left on board to take care of the goods, was seized with illness in the night, and removed from the ship to the shore. The chiefs immediately said, 'It is the spirits of the idols which are trying to kill the man; let us, therefore, send for them and burn them.' In the afternoon

the messenger returned with *Teraipahoa*, *Tetonemotu*, *Paparahaamau*, *Hatuahia*, *Kaunaruura*, *Maiora*, and *Akuahanai*. These were all soon after devoured by the fire, at which my heart rejoiced.

"June 26. Early this morning Kuakini's men, who had been sent on board of all the vessels to search for idols, returned. The chief man then ordered his people to make a large fire, and he himself set to work to help them. So he and his people burnt *one hundred and two idols* on the spot. Then I thought of what I had witnessed in Tahiti and Moorea, when our idols were thrown into the flames, particularly those that were consumed at Papetoai and Patii; and with my heart I praised Jehovah, the true God, that I now saw these people following our example.

"Taumaarii and Kuakini talked a great deal with me this day about our destruction of the idols at Tahiti, and seemed very glad indeed that they had burnt theirs, though not all yet, for the people, they said, had hid some among the rocks."

THE SANDWICH ISLANDS IN THE YEAR 1830.

The progress and influence of the mission at the Sandwich Islands, during the eight years subsequent to the visit of Messrs. Tyerman and Bennet, was astonishingly great.

The language of the islands had been reduced to writing, and in a form so precise, that five vowels and seven consonants, or twelve letters in the whole, represent all the sounds which had been discovered in the native tongue. And as each of these letters has a fixed and certain sound, the art of reading, spelling, and writing the language is made far easier than it is with us. About 50,000 people, or one third part of the inhabitants, had been brought into schools, and one half of these had been taught to read. Many were able to write, and some of the natives were versed in the elementary principles of arithmetic. The schools were about 900 in number, and were instructed by as many native teachers. The historical parts of the New Testament, and selections from the Old, and summaries of Christian doctrines and duties, had been printed in the native language, and placed in the hands of some thousands of the people. The amount of printing performed in the Hawaiian language, and chiefly at the mission press in the islands, was 13,632,800 pages. And such was the demand for books, that if the common people had only money to pay for them, the press would support itself.

Rihoriho died in London in the summer of 1824. Since that event, the principal authority of the islands has been exercised by pious chieftains; indeed, most of the principal chiefs are now members of the visible church of Christ. The government of the islands has

adopted the moral law of God, with a knowledge of its purport, as the basis of its own future administration, and the Christian religion is professedly the religion of the nation. Special laws have been enacted, and are enforced, against murder, theft, licentiousness, retailing ardent spirits, Sabbath breaking, and gambling; and the Christian law of marriage is the law of the land.

Commodious houses for public worship have been erected by the principal chiefs, in the places of their residence, and when there is preaching, these chiefs regularly and seriously attend. In the island of Maui, there is said to be a house for public worship in every considerable village, from one end of that populous island to the other. Those erected at the several missionary stations, are large. That at Lahaina is built of stone, two stories high, 98 feet long and 62 broad, and, having galleries, it will seat 3000 people after the native manner. It is the most substantial and noble structure in Polynesia. The others are thatched buildings. The church at Honolulu, erected by the present king, is 196 feet long, and 63 broad, and admits 4500 persons. Another at Waiahea, in Hawaii, is 147 feet long, and 68 broad; and a fourth at Kailua, in the same island, is 180 feet long, and 78 broad. The congregations on the Sabbath, at the places in which the missionaries reside, vary from one to four thousand hearers, and are universally characterized by order, stillness, and strict attention to the preaching. The congregation at Honolulu, in Oahu, for nine months, averaged from 3000 to 4000 on Sabbath morning, from 2000 to 3000 in the afternoon, and from 500 to 1000 on Wednesday evening. A considerable number of the islanders give satisfactory evidence that they are truly pious.

In the district of Honolulu a thousand natives have associated on the principle of entire abstinence from the use of intoxicating liquors. And in that same district and two others, with a united population of perhaps 40,000, a fourth part of the inhabitants have formed themselves into societies for the better understanding and keeping of God's holy law, and require unimpeachable morals as a condition of membership in their several fraternities.

All these are believed to be facts; and they are traceable wholly to the blessing of God on the establishment of a Christian mission in those islands.

The nation of the Sandwich Islanders, however, is only beginning to understand the advantages of the social state. The elements of individual improvement, and domestic happiness, and national order and prosperity, have been introduced, and the contrast between the former and present condition and character of the nation, as such, is great, in almost every respect. Yet few have done more than merely to cross the threshold of knowledge. Three-fourths of those, who are capable of learning to read, have yet to acquire the art. Copies of the books, composed in the language, have been so multiplied by the press, that every reader and learner has been supplied with one or more, and the matter they contain is selected with great judgment; but those works, the number of which is twenty-two, contain but 832 pages, 16mo., when reckoned in a continuous series. Salvation, through the Lamb that was slain, is brought within the reach of thousands, and many have fled and are fleeing to lay hold on the hope set before them; but how few are their helps, compared with those which we have, and which they ought to possess! The missionaries now on the islands, are able to preach the gospel statedly to no more than a fourth part of the peo-

ple. Other missionaries, however, are on the way to them from this favored country, and there is a fair prospect that the institutions of the gospel will, ere long, be universally enjoyed by the natives, not only of those islands, but also of many other groups, in the vast Pacific.

For particular and authentic information respecting the improvements in the Sandwich Islands, see Rev. C. S. Stewart's "Residence in the Sandwich Islands in 1823 and 1825," and his "Visit to the South Seas in 1829 and 1830," and the volumes of the "Missionary Herald."—*American Editor.*

CHAPTER XXIII.

Distressing Weather at Sea—Nocturnal Beauty of the Heavens—Voracity of a Shark—A Coral Island—Sperm Whales—Woman dies on Board—Burial at Sea—Arrival at Rurutu—Reception by Natives—Chapel—Coral-formations—A Village—Ingenuity of the Inhabitants—Missionary Addresses—Adventures of a Chief at Sea—Introduction of the Gospel in Rurutu—Extracts from Missionary Letters—Idols exposed to Contempt—Raiatean Missionaries—Speeches by Natives.

Friday, Aug. 23. During the forenoon we (the deputation, Mr. Ellis, and our ship's company) were becalmed, while a rolling cross-sea occasioned such violent pitching of our little vessel, that some of us were more disordered by it than we had been before in all our voyages since we left England. Towards evening the wind sprang up, and our ship's motion became yet more distressing. The hogs and goats were exceedingly disturbed, and plunged about in their alarm; one of the largest of the former even leaped over the bulwarks, and was lost.

Aug. 24. The high gale of last night abated towards dawn, and we should have been again becalmed, but for the turbulence of the waves. We are now making our course eastward of the islands. Yesterday evening, amidst the fading glory of sunset, and through the gathering gloom of night, the snow-topped mountains of Hawaii, at the distance of fifty miles, presented images of splendor that seemed scarcely to belong to this earth—glittering, then glimmering, then slowly disappearing, as we saw them between the flat sea and the arched sky. The rolling of our small bark, the flapping of her loose sails, the rattling of idle ropes, and the uneasiness of most of the living creatures, both human and brute, on board, made the day irksome and the night dreary.

Sept. 2. The last sentence, under date of Aug. 24, suf-

ficiently describes the circumstances and feelings by which our patience was exercised during the intervening days. A comfortless calm, occasionally interrupted with a brief brisk gale, or diversified with heavy showers, continued all this while, and we made comparatively little way. A few tropical birds visited us, from time to time. These, when they came towards the vessel, or receded from it, were always welcomed or regretted, as inhabitants of shores invisible to us, which *they* could reach in a few hours on their wings of surpassing swiftness, while we were ever moving, yet never perceived ourselves nearer, by any way-marks, to the island-harbors which we sought. The evenings, during this interval, were often gorgeous with the array of clouds, intensely brilliant, dark or flecked with every hue the setting sun could shed upon their skirts, and modified in every form, fantastic, flimsy, or sublime, the varying winds could give them, as they came, and were, and went, we knew not whence, or how, or whither. The nights, too, after these twilight apparitions, were correspondingly serene and beautiful with stars; while frequent meteors, as we looked upon the figured firmament, startled us out of silent thought into sudden ejaculations.

Sept. 7. A shark gave us a singular proof of pertinacious voracity. In bolting at a bait, he ran off with a large hook, which we saw hanging in his snout. He also received five or six horrid gashes on his back from a harpoon, which shared off large flakes of skin where it struck, and yet the reckless animal returned with desperate instinct to his prey, which he followed for several hours close to the stern of the vessel. Both he and we were disappointed when he escaped with life, but without the prize for which he had so long hazarded it.

Sept. 9. The wind has been steady and favorable for several days. The sky-light of the cabin having been taken off, a sudden lee-lurch precipitated poor Tommy, our favorite goat, through the opening. Happily his horns caught in the windsail which hung down, otherwise he must have fallen, with all his weight, headlong upon the captain, who lay asleep on a box below.

Sept. 19. Squalls, breezes, calms, and showers, alternately have helped or hindered us, during the last ten days. In the evening the man at the mast-head announced land, southwest, about fifteen miles off. Next morning (20th) we passed

it within three miles. It proved a coral-lagoon island, on which we discerned cocoa-nut trees, towering above the thick underwood, but no inhabitants, except birds, of which several kinds were flying to and fro. We could not find this island in the chart. By lunar observation it lies south lat. 15° 51′, west long. 154° 43′. When we consider that not a sparrow can fall to the ground without the knowledge of our "Father which is in heaven,"—a solitary coral-rock, growing through ages into land, though never trod by human foot, yet peopled by innumerable myriads of insects, reptiles, and fowls, presents a province of God's universal empire, not for one moment forgotten or overlooked, in respect to its meanest ephemeral inhabitant, amidst the cares of the whole creation—so wise, so good is He; and, oh! the delight to think, that, in grace as well as in providence, He is "*our* Father in heaven."

Sept. 21. We have been carried several leagues past the latitude of Huahine, 16° 42′, which we hoped to have reached by this time, but have little prospect of soon doing so, at present. A shoal of sperm whales has been going parallel to our course, and not quicker than our vessel, about two miles to windward, in the same direction. There must have been many, as we repeatedly saw seven or eight of them spouting at the same time.

Sept. 23. The wind has been boisterous, and our vessel is rocked like a cork upon the water. We have been driven much out of our course, beyond the latitude of Huahine, and we can make no point eastward upon this tack.

The wife of the native missionary Mattatore died in the night. She had been seized with an inflammation of the bowels some days ago, but had passed the crisis and was recovering, when she insisted on being taken on deck this morning. There she got wet with the flashing of the spray over the sides of the ship, and refused to be removed, till she was at length carried below by force. The dangerous symptoms soon returned, and she expired at midnight. Mr. Ellis, who conversed with her in her last hours, hopes that she, like the "woman who was a sinner," sought and found mercy. Her conduct at Oahu had brought disgrace upon herself, and occasioned much grief to her Christian relatives and friends.

Sept. 24. The remains of the deceased were this day sewed up in a strong canvass, weighted with two eighteen-pound

balls, and committed to the deep, after suitable religious addresses had been delivered by Mr. Ellis, in the Tahitian, and by Mr. Tyerman, in the English, language, to the islanders and the crew, respectively. It is but a small circumstance among the things that have been done under the sun, yet, as connected with the destiny of an immortal spirit, the record may hereafter awaken solemn thought in the minds of many living, and of some unborn,—that on the 24th day of September, 1822, S. lat. 18° 25′, and W. long. 150° 51′, the corpse of Mattatore Vahine, a heathen by birth, when all her people were heathen, and who died professing faith in the gospel, when all her people had renounced idolatry, was thus buried, with Christian rites, no more to be seen on earth, till the sea shall give up its dead, in the resurrection, at the sound of the last trumpet. From what point of the earth's surface, or the ocean's bed, each of us may wake up, in that great and terrible day of the Lord, is of small import, though the anticipation may make flesh and spirit fail, in speculating upon it; but to "wake up" in *his* "likeness," and "be satisfied," is verily the consummation of "the hope" of "his calling;" for then we shall "know what are the riches of his inheritance in the saints."

"A life in heaven! Oh! what is this?
 —The sum of all that faith believed;
Fullness of joy, and depths of bliss,
 Unseen, unfathomed, unconceived!"

Sept. 28. We have lately had several glimpses of land, but have been prevented from making it. We calculate that we are sixty-nine miles from Rurutu, which is to the northward of us; consequently we have been carried far southward of the Society group; but, in fact, from the lightness of our vessel, and the variableness of the weather, since we left the Sandwich Islands, we may say that we have been at the mercy of the winds and the waves all the way, though never in apparent peril from the fury of tempests. Our trust, however, has been in Him "who hath gathered the winds in his fists; who hath bound the waters in a garment."—Prov. xxx. 4.

Sept. 30. At day-break we plainly distinguished an island, about seven miles in length, of which we had caught an imperfect view yesterday evening. It reminded us so much of the lovely spots with which our eyes had been formerly famil-

iarized in the South Pacific, that, after an absence of six months in the North, we felt as though we were coming home. A high central peak, with lower eminences sloping towards the shore, and intervening valleys, through which ran fertilizing streams, supplied, in part, from mountain-cascades—these, with the luxuriance of tropical vegetation, at once reminded us of Tahiti, Huahine, Raiatea, and others, and made us long to be acquainted with this younger sister, as she seemed, dwelling alone amidst the solitary sea, and at so great a distance from "the family circles," if so we may call the windward and the leeward groups. We did not yet know the name of this island, but stood into the bay before us, which forms the arc of a circle, receding about a mile from the open main, and three miles' span from point to point across. At the head of this bay we were surprised to see several neat-looking white houses, built in the English fashion, as used in the Christianized islands, and on the elevation a staff, with a white flag flying upon it, as a signal that we were descried and invited to land.

Our boats were in such crazy condition that neither of them were fit to lower upon the water, and it was some time before a canoe of any kind came off to us from the shore. We began, therefore, to fear that we should neither obtain wood nor water, of both of which we were in such need that we had not enough of either left to dress the dinner of the day. Our joy was proportionately great when we perceived a man coming towards us, paddling himself in an exceedingly small vessel, which proved to be nothing more than a poi-dish, about seven feet long and thirty inches wide. In this platter he buffeted the waves and dashed through the spray, upon the reef, which kept him employed, with one hand, continually, baling out the water. When, at length, he reached us, he seemed shy of drawing too near; but he told us that the name of the island was Rurutu, and that the king had sent him to inquire who we were, what we wanted, and whither we were bound. By our answer he was delighted to find that there was a missionary on board who could speak his own language, and also some natives of Huahine. He now told us that his countrymen had but one canoe, which was almost rotten; for, having been for some time past employed in building a chapel and dwelling-houses, of a better construction than those of their fathers, they had neglected to repair or replace their canoes as they fell to de-

cay. He added that, being expressly commanded by the king to return forthwith, after obtaining the information which he sought, he must now leave us, but we might expect another visit presently. And back he paddled, with great joy, to bear the good tidings to his people.

Scarcely had he landed when two vessels started from the shore; the one (that which he had mentioned) a canoe, built after the fashion of the country, with high stem and stern, both pointed, and the sides ingeniously carved; the other, the mere trunk of a tree, hollowed out and very clumsy. These were soon alongside of us. In one of them came, with the natives, an American, who had resided here seven years. But the ship's carpenter having by this time made one of our own boats tolerably water-tight, we immediately went on shore, accompanied by a native acquainted with the passage through the reef to the beach. This was a narrow, irregular, crooked opening, just wide enough to admit the oars of our boat to ply between the coral-rocks, over which the surf was beating tremendously, and bursting from the right hand and from the left over our path; so that, had one of the heavier swells fallen upon our crazy conveyance, it must have been swamped instantaneously, and probably our lives been lost in the attempt to cross the intricate strait. But we were mercifully preserved, and reached the quay unharmed. Mr. Ellis and the captain had preceded us in the native canoe. A pier, a quarter of a mile in length, had been recently constructed of vast coral-blocks, as in other harbors of the Society Islands, which afforded a convenient landing-place. Nearly the whole population were standing on the beach to receive us, which they did with affectionate joy, as though we had been friends and brethren returning home, after long absence, rather than strangers and visitors from a far country. The king advanced to meet us. To him we were introduced by Mr. Ellis, who spoke the language, and well knew the history of his little kingdom. He is a young man, about eighteen years of age, very light-colored, and of remarkably mild aspect and graceful demeanor. His consort also appears exceedingly amiable and modest. Their infant son may be compared with most European children in whiteness and delicacy of complexion. His majesty's name is Teuruarii; he was accompanied by a tall chief, called Auwra, his friend and guardian, a dignified and agreeable personage. Two native teachers, from Rai-

atea, who had been sent hither eighteen months ago, were delighted to see and welcome Mr. Ellis, whom they knew, and ourselves, as the representatives of that Society through whose agency the blessings of Christianity have been communicated, from shore to shore, throughout so wide a section of the South Pacific. After we had taken some refreshment at the houses of these two humble preachers of the gospel, where it had never been preached before, and where no Christian-born minister had ever labored, Mr. Ellis preached to a congregation of about two hundred people, in the very commodious chapel recently erected, according to models furnished by the Raiatean residents. Here our eyes were struck, and our hearts affected, by the appearance of certain simple yet signal trophies of "the word of God," which in these islands is verily going forth "conquering and to conquer." These were the spears, not indeed "beaten into pruning-hooks," but converted into staves to support the balustrade of the pulpit-staircase; for the people here "learn war no more," but, all submitting to the sceptre of the Prince of Peace, they have cast away their instruments of cruelty with their idols.

In the afternoon we walked to a conspicuous rock at the western extremity of the bay. The road leads over the low ground between the water's edge and the foot of the mountains. This plain is about a quarter of a mile in breadth, and has manifestly been recovered from the sea, being a coral-formation, now well covered with earth, washed from the flanks of the adjacent eminences, which has gradually constituted a soil teeming with luxuriant vegetation. The plants, shrubs, and trees are similar to those of Tahiti. We measured the trunk of one of the latter, and found the girth, at two feet from the ground, to be nearly seven yards; this enormous bole was hollow from the bottom to the top: the diameter at the root was twenty feet. When we reached the aforesaid rock, the object of our curiosity, we were greatly surprised (even after all that we had seen elsewhere of the kind) to perceive that it was a coral mass, rising to the perpendicular height of two hundred feet above the beach.—In the evening we went over to the opposite side of the harbor, and examined a corresponding rock at the point there, which proved to be of the like structure, yet exceeding the former by one-third in bulk and elevation, being full three hundred feet above the shore. The unanswerable question naturally

arises, Was the level of the sea, at any remote period, above these formations, as the coral insects are never known to work upward beyond high-water mark? Or, have these prodigious fragments of animal labors been heaved from their ocean-foundations, by some convulsion of nature, which has left them in situations where they never could have been raised by their minute architects, in the ordinary course of providence? In the sides of these cliffs are many caverns, richly adorned with stalactites of the sulphate of lime, and multitudes of sea-fowl build and rear their young there.

The principal village is situated at the head of the bay, consisting of the chapel afore-mentioned, and from sixty to seventy houses, scattered at pleasant distances among the trees. These are pretty oval structures, built on platforms of broad stones. The materials are timber and bamboos, very ingeniously put together, rounded at either end, having roofs which present the cove of a Gothic arched ceiling within. They are often fancifully ornamented both externally and internally; the people of this little island being distinguished, above all others in these seas, for their taste and skill in finery of every kind, from the feathered helmets of their warriors to the carving on their canoes. The tatooing of their limbs appears to us less elegant than the style in which this barbarous art is executed in some other islands. In manners, dress, and language, they very nearly resemble the inhabitants of Tahiti and Huahine. Their number is very small, not exceeding three hundred and fourteen at this time, though, a few years ago, it is said, the population exceeded six thousand. A pestilential disease—ague and violent fever—broke out at that time, which continued, year after year, to sweep away multitudes; and had not the plague been providentially stayed, Rurutu had, ere this, been a wilderness.

Oct. 1. In compliance with their own request, we met the people from every part of the island, at the chapel. Mr. Ellis explained the circumstances of our being providentially obliged to sail to the Sandwich Islands, when we had intended to go to the Marquesas; and how, as little of our own choice, we had been brought hither, by having been diverted from our course, and carried thus far beyond it, to witness, as it now appeared, what the Lord had already done for Rurutu, and to forward, so far as He might give us grace and opportunity, the greater things which we trusted He was

about to do here. The deputation, then, by aid of an interpreter, addressed the congregation in the name of the London Missionary Society, bidding them God's speed in the good work which they had begun, and praying that it might be effectually carried on. Auura, the king's guardian and prime minister, then addressed us in the most gratifying terms of friendship and Christian love; acknowledging the obligations of the king, the chiefs, and all the inhabitants, to the noble body of British philanthropists from whom they had received the gospel, and were already reaping and enjoying its happy first-fruits. He said, emphatically, "We have given up our island to Jesus Christ, to be governed by Him, as our king; we have given ourselves to Him, that we may serve Him; we have given our property to Him, for the advancement of his glory; we have given Him our all, and we desire to be entirely His." The native missionaries here then congratulated the meeting on this occasion, and hoped that our visit would prove a national blessing.

The circumstances under which Rurutu was visited by the gospel were, perhaps, the most remarkable among all those wonders of divine grace which have been recently wrought in these uttermost parts of the sea. While the destroying angel was, day and night, passing through the land (as noticed before), slaying, not the first-born only, but, without regard to age, sex, or station, men, women, and children, till scarcely a twentieth part of the former population survived the unremitting and unsparing stroke—Auura, the chief mentioned in the foregoing paragraph, was haunted by a strange feeling which he could not resist, nor yet understand, except that it prompted him to leave his own in quest of some other isle, where he should *hear of something good.* He communicated the burthen of his thoughts to a friend, who heartily entering into his purpose, they influenced their wives, with a chosen number of their dependents, to embark with them, in a double canoe, and sail in search of happier shores, where they might themselves find refuge from the pestilence at home, or obtain help and deliverance from its devastation, for their countrymen. After a voyage of several days, they reached Tubuai, an island about a hundred miles distant from Rurutu. There they were hospitably received and entertained. Having refreshed their spirits, as well as re-invigorated their bodies, by a sojourn in that healthful spot, they re-embarked for their own island, hoping that

the plague might then be ceased, by the abatement of the anger of the god from whom they believed it had been sent; or, if there were no other means of escaping from destruction, that they might persuade many of their perishing countrymen to emigrate to Tubuai, or any other island on which the curse had not fallen. In this attempt they were frustrated, being crossed by a tempest which drove them out of their track, and beyond their simple reckoning; so that, day after day, and week after week, they were rowing when they could row, right onward, they knew not whither,—or drifting, when, wearied and bewildered, they could do nothing better than yield to the current or the wind, that bore them along the surface of a measureless ocean—still hoping to light upon some fortunate isle, where they might land, if it were but to die, that they might escape being "devoured by the evil spirit of the great waters."

Extracts from a Communication by Messrs. Threlkeld and Williams, Missionaries in the Island of Raiatea, dated Raiatea, Oct. 18, 1821.

"On the 8th of last March we saw a strange sail at sea, which made towards the reef, and appeared to be determined to hazard running on it, instead of bearing up for the proper harbor, a practice resorted to by the natives when in extremity. Perceiving their imminent danger, the chiefs manned our boats, and went off to pilot the strangers safely into the harbor: when they arrived we found they were natives of the island of Rurutu. They had come from Maupiti, touched on their voyage at Borabora, but could not get in for the contrary wind. They had been drifted about at sea for three weeks, and latterly, without either food or water, except sea-water, which they were obliged to drink. Contrary winds drove them from their own island; but the Lord, to whose merciful designs winds and waves are subservient, protected and guided them to these islands. Maupiti was the first island they could make.

"They were exceedingly astonished at the difference of customs here, particularly in seeing men and women eating together, and the Areoi society, their dances, and every lascivious amusement, completely put away. When they heard of the new system of religion, and saw the people worshipping

the living and true God, they were convinced of its propriety and superiority, and immediately begun to learn to read.

"The chief, with his wife and a few others, went on shore at Borabora. Mr. Orsmond, the missionary at that station, paid every attention to them during their short stay; gave them books, and began to teach them to read; but, as the canoe and the greater part of the people were at Raiatea, they soon followed. They were about twenty-five in number, men and women. We set apart a certain time for their instruction, supplied them all with elementary books, and gave them in charge to our deacons, who were very much pleased with and diligent in the discharge of their new office. Their language being somewhat different, the deacons could make themselves understood better than we could.

"Auura, their chief, paid particular attention, as well as his wife; the greater part of the others appeared slothful. He appeared to appreciate the worth of knowledge, and the value of the good tidings of salvation; his attention was great, and his questions upon general subjects very judicious; but his attention to and questions upon our discourses were such as surprised not only the Raiateans but ourselves also. We think he possesses a very acute judgment, so far as he knows; and we have now indubitable evidence that he is a true convert from idolatry to Christianity. Auura was continually expressing his anxious desire to return to his own land, and to carry to his poor countrymen the knowledge he had obtained of the true God, and his Son Jesus Christ; expressing his fears, in an affectionate manner, that when he got back he should find very few left, as the evil spirit was killing them so fast.

"The brig Hope, captain Grimes, from London, touched at Raiatea on July the 3d: we mentioned to the captain our wish to get these poor people to their own island; he, with a readiness which does him the highest credit, offered immediately to touch at their island, and to take our boat in tow, that we might have an opportunity, should our boat return from this, to us, unknown land, to open a communication with the natives. We sent for Auura, the chief, and his wife, who were highly delighted with the prospect of returning, but he raised an objection to going to his land of darkness, unless he had some one with him to instruct him and his people. We were rather at a loss how to act; however, we immediately called the deacons, informed them of the

circumstance, and desired them to inquire who would volunteer their services to go as teachers to these poor people. They assembled the church, when two came forward, we hope with the spirit and language of the prophet of old, 'Here are we, send us.' They were the very men we should have chosen, had we thought it prudent to nominate; but we left it to Him who disposes the hearts and thoughts of men according to his own will. Mahamene, a deacon, having a wife, but no children, was one; Puna, a steady, and we hope a truly pious, man, having a wife, with two children, was the other; they were both men we could ill spare, on account of their steadiness and our confidence in them; but such characters are the only proper persons for such a work; therefore every other consideration was obliged to give way. To select a crew to bring back our boat was the next consideration; as this took up the greatest part of the night, they had but a short time to get ready for the ship, which was to sail early the next morning.

"The brig got under weigh the 5th of July, and, after most affectionately committing Mahamene and Puna, with their wives and little ones, to the care of our Lord and God, in the presence of the congregation, we gave to each a letter in English and Tahitian, recognising them as under the patronage of the London Missionary Society, with our sanction, and recommending them to any captains of vessels that might touch at Rurutu.

"As the vessel lay outside the reef, we were prevented from having a regular service; but, though short, it was both affecting and interesting. At length we conducted our new fellow-laborers to the brig. The captain paid every attention; took our boat in tow, and departed—leaving us anxiously waiting to hear in due season of their reception and success;—nor were we disappointed.

"Part of the night previous to their departure was spent in providing for them, as well as we could, those articles which they would find both necessary and useful. Every member of the church brought something as a testimonial of his affection; one brought a razor, another a knife, another a roll of cloth, another a few nails; some one little thing and some another; we gave them all the elementary books we could spare, with a few copies of the Tahitian gospel of Matthew. Thus we equipped them for this interesting little mission as well as our circumstances would allow.

"On August 9th, after little more than a month's absence, we had the pleasure of seeing the boat return, laden with prisoners, the gods of the heathen, taken in this bloodless war, won by the blood of Him who is the Prince of Peace. They were six days at sea in the open boat. On reading the letters brought by the boat, we felt, perhaps, something of that holy joy and sacred pleasure that the angelic hosts will experience when they shall shout, *The kingdoms of this world are become the kingdom of our God and of his Christ.* The letters were from Auura,* the chief of Rurutu, and from Mahamene and Puna.—The following is a translation of the letter of Mahamene and Puna, the two native teachers, to Messrs. Williams and Threlkeld, dated Rurutu, Friday, July 13, 1821."

"Rurutu, July 13, 1821.

"May you two have peace through God, in your residence at Raiatea!

"We think God has heard your prayers, because we received no ill treatment on board the ship, and because we are both now alive at Rurutu. Behold! they have given to us this land,† not because we asked it, but because of their own hatred to the evil spirit. Pray earnestly to God, that we may have a permanent residence at Rurutu, whilst we are teaching them their letters, and to know the name of the Son of God, and showing them the evil of their ways. On the 8th July the meeting of the chiefs and king was held, when Auura‡ spoke thus to the chiefs and king: 'Friends! this is my desire, and therefore am I come back to this land, that you may know the name of the Son of God, and the work of the Holy Spirit, in enlightening our hearts, and the mercy of God towards us. This is my desire, let the evil spirit be this instant cast into the fire. Is it agreeable to you, king and chiefs?—shall we burn the evil spirit even now?§ shall we overthrow his kingdom? Do not any more let us worship him; never more let us implore him; let him have

* Although Auura was with us only a short time, he made such progress that he had completely learned the spelling-book, part of the catechism, and could read in the gospel of Matthew; before he left, he could write and spell correctly.

† That the people may be instructed in Christianity.

‡ The chief from Rurutu, who, with a number of his people, had been drifted ashore at Raiatea, and had requested teachers to accompany him to Rurutu.

§ The idols of the evil spirit.

no more reign in our hearts. Let him have nothing in this land that has no teachers.* Let the government of these little lands become Jehovah's, and his alone, then my heart will rejoice through you. Behold! you thought I had been eaten up, in the depths of the sea, by the evil spirit; but, behold! I am not destroyed by him. He is the great father of all deceit. I did not know that God would give me to that land, Raiatea, where the word of God flourishes and grows; and, behold! God has also guarded me back again. Will it please you that we should all assemble together, at one place, and all eat together?'

"The king and chiefs answered thus: 'It will entirely please us; we will receive and hold fast the word of life. We are glad because of your saying, 'Burn the evil spirits in the fire.' Let every thing made by our hands, as a god, be charred in the fire. Behold! you say, O Auura, we have spirits or souls—we never knew that man had a spirit within him—no, never!'

"Auura then answered thus: 'I have one word more to say to you—These two men (the teachers) are chosen by the church at Raiatea. God caused the thought to grow in the hearts of the missionaries, and, behold, they have sent them to teach us to read; because of their great love to us, these two are sent. The missionaries think very much of them, for the missionaries are very compassionate towards us. The people of Raiatea thought, in their regard to these two men, that they would be killed in our land, and that the boat would be seized by us. The Raiateans think our land is a barbarous land; therefore do not ill use these men, but behave with the greatest kindness to them, and then it will be well.'

"The king and chiefs answered, 'It is quite agreeable to us. Now do!'

"Then up started two men, inspired by the evil spirit. One of the evil spirits said, 'It is agreeable—it is agreeable: we will hold the good word!'† The other man, who was also inspired by the evil spirit, thus spake: 'I have seen the foundation of the firmament, up in the sky. *Taaroa* (the great idol)‡ brought me faith.'

"Auura then said, 'There answered the evil spirit; thus

* No missionaries, nor Christian teachers, actually instructing the people.

† Speaking feignedly. ‡ Or principal god.

then *do* leap up, that we may see thee flying up into the sky. Do so, now, immediately. Truly thou art even the very *foundation* of deceit. The people of Rurutu have been completely destroyed through thee, and through thee alone; and now thou shalt not deceive us again—we will not be deceived again through thee. We know the true God; begone! If the Son of God stood in our presence, thou wouldest be ashamed.' When Auura had done speaking, he sat down.

"Mahamene then stood up, and said, 'You have agreed, and your desire is to Jesus, that He may save your spirits. Ye are the lands for which the Christians at Raiatea, Tahiti, Eimeo, Huahine, Borabora, and England have prayed. The churches, wherever there are missionaries, have compassion upon the lands that have no teachers; therefore they subscribe property, that the word of God may be sent to the lands that are without teachers. The missionaries of Raiatea have sent us two to teach you letters, and the name of the true God. May you be saved through Jesus Christ!' Mahamene then sat down.

"Puna (the other teacher) then rose, and said, 'Dear friends, this is my thought towards you, and affection grows in my heart now towards you, in your living in darkness, and in the shade of death. Behold, you are eating the food of death—the poisonous fish—and drinking the bitter waters. Behold, we are here before you, to make known to you the true God, that you may know Him. This I say to you, O king and chiefs! Prepare one place where you may all eat together, you, and your wives, and your children, and your king, at one eating-place; and there the evil spirit, who has just now inspired that man, shall be completely ashamed. He has no refuge; cast away every disgraceful thing from among you, for that is the reason he remains among you. You worship him, and he is accustomed to deceive you; but now be fervent in prayer to God that you may escape. Should you not listen to that word, you will die, and you will bear the wrath of God, and you will be led by the evil spirit, you have now cast away, into the fire of hell; but if you regard the word and the name of the Son of God, you will in that means be saved. May you be saved through Jesus Christ!' (Signed) "MAHAMENE.
"PUNA."

"To the missionaries Williams and Threlkeld, Raiatea."

"The eating together (observe the missionaries) was on the day after the above meeting, and was to be the test of the truth of the word of God: if they died, according to the predictions of the priests—namely, that any woman eating either hog or turtle would be devoured by the evil spirit, or any one eating on a sacred place would surely die, and be devoured also—then they would not destroy their idols; but if no one sustained any injury, they would then utterly destroy all their gods. They met accordingly; and, after satisfying their appetites without sustaining any injury, proceeded to demolish totally the maraes—a work which was completely effected that day. It is worthy of remark that, when the boat first reached the shore, Mahamene and Puna, with their party, had knelt down on the spot to return thanks to God for their preservation, not knowing that the spot was sacred to Oro, one of their idols. The Rurutuans said immediately, 'This people will die.' The party also ate inadvertently on a sacred spot. When the Rurutuans saw that, they said, 'No doubt they will die for this trespass on the sacred ground,' and looked earnestly, expecting some one to have swollen or fallen down dead suddenly; but after they had looked a considerable time, and saw no harm come to them, they changed their minds, and said, 'Surely theirs is the truth; but, perhaps, the god will come in the night and kill them—we will wait and see!' One man actually went in the night to the wife of the chief (Auura), who also ate part of a hog or turtle on the sacred spot, and said, 'Are you still alive?' When the morning arrived, and the Rurutuans found no harm had happened to any of them, they became exceedingly disgusted at their having been deceived so long by the evil spirit.

"On the arrival of the boat with the trophies of victory, a general desire prevailed to see these objects of adoration. Wishing to gratify all, we set apart an evening for the exhibition of the Rurutu idols. The large place of worship was lighted up with wooden chandeliers and cocoa-nut shells for lamps. Brother Threlkeld commenced the service with the hymn, 'Blow ye the trumpet, blow,' which had been translated into the Tahitian language; he then prayed, and delivered an introductory address. Brother Williams next read the letter from the chiefs, &c.

"The several idols were then exposed to view by three of the deacons. The first was the great national god, Taaroa, which was exhibited by Paumoana. This idol is a rude

figure, made of platted sinnet, in the shape of a man, with an opening down the front, through which it was filled with little gods, or the family gods of the old chiefs, the points of spears, old slings, &c., of ancient warriors. He made some appropriate remarks on the great power of Jehovah in turning that people from dumb idols, saying that it was not by human strength. Formerly, he observed, war must have ensued, and blood must have been shed, before the evil spirits would have given up; but these had been obtained without either, by the power of God alone.

"Temauri then rose and exhibited Rooteabu, an idol inferior to the former, and made some suitable remarks.

"Uaeva next exhibited all the family gods, turning them first to one side, and then to the other, inviting every eye to behold them; and remarked on the superiority of this war to all the wars in which they had ever been engaged, ascribing the victory to Jesus, the great conqueror.

"One of the men who went in the boat to Rurutu, and returned to Raiatea, related, that, on the day they left Rurutu, a canoe, full of the natives of Rimatura, a small island about forty miles distant from it, also left it on their return home. They had renounced idolatry, received books, and said they would go to their chief, and persuade him also to receive and learn the word of God. Puna and Mahamene wished to detain them; but as they promised not only to return to Rurutu, but to bring their chief and as many natives as they could with them, they let them depart.

"Another of the boat's crew informed us of Auura's great diligence in teaching his countrymen to read, and of his going from house to house, every night and morning, performing family prayer for them."

(Signed by the missionaries Threlkeld and Williams.)

The visit of Auura and his companions was a great event in the history of Raiatea, and their return to Rurutu was the commencement of a new era in the annals of that little island. In Raiatea the forlorn state of these adventurers excited the deepest sympathy. Their personal necessities were soon and bountifully relieved; but the compassion which the new Christians there felt towards the poor, blind, perishing countrymen of the strangers was not to be satisfied with less than offering some of their ownselves to accompany them home, to carry the gospel thither, though it might be a-

the peril of their lives. Hence originated the first attempt to evangelize distant tribes by native converts, unaided by European missionaries. Mahamene and Puna, aforenamed, were the willing and the chosen messengers of the church at Raiatea to the heathens of Rurutu. The effect of their teaching has already appeared. How zealously and affectionately the Raiateans espoused the cause of those whom the providence of God had cast upon their hospitality, and the grace of God had cast upon their Christian charity, may be happily illustrated by two passages from the minutes of proceedings at the second anniversary of their little missionary association, held in May, 1821. These quotations will also be interesting as specimens of genuine native style :—

"Tamatoa (the king of Raiatea) said, 'My friends, let us never be weary of subscribing our little property to the Missionary Society *(Mitinary Tyeté)* every May. Let us give our oil and our arrow-root to God, that the blind may see, and the deaf may hear; let us not be tired in this good work. We behold the great deep; it is full of sea; it is rocky and rough underneath, but the water makes a plain, smooth surface, so that nothing of its rocks and caves is seen. Our lands were rugged and rude with abominable and wicked practices, but the word of God has made them smooth. Many other countries are now rugged and rude with wickedness and wicked customs. It is the word of God alone that can make crooked places straight, and rough places smooth. Then let us be diligent in the work of our Society, and continue our diligence till the rugged world is made smooth by the word of God, as the waters cover the ruggedness of the great deep. Let us, above all, be concerned to have our own hearts washed in Jesus' blood; if so, God will become our friend, and Jesus our brother. This little property the missionaries will send to the Missionary Society in London, that missionaries may be sent to these poor Rurutus, that they may know the good word of God.'

"Mahamene said, 'There were two captivities which existed formerly amongst us; the one was our captivity to Satan, the other was our captivity to the servants of the kings, or chiefs. Perhaps (said he) there is an individual present to whom the former will apply; for I know the cave in which *he* took refuge several times when he was sought for, for a tabu (or sacrifice). But let him ask himself, if he is not still in captivity to Satan, and if he has escaped to

the true refuge for sinners. The other *titi raa* (or captivity) was to the *teuteu arii* (or servants of the kings). These would enter into a person's house, and commit the greatest depredations; the raatira, or master of the house, would sit as a poor captive, and look on, without daring to say a word; they would seize his bundle of cloth, kill his largest pigs, pluck the best of his bread-fruit, take the largest of his taros, the finest of his sugar-canes, and the ripest of his bananas, and even pull up the posts of his house for fire-wood to cook them with. Is there not a man present who was obliged, and actually did bury his new canoe under the sand, to secure it from such desperate men? Now all these customs are abolished; we are living in peace, and without fear. But what is it that has abolished all these customs? Is it our own goodness?—is it our own strength? No; it is the good name of Jesus. We have now no need to place our pigs underneath our beds, and our little rolls of cloth for our pillows, to secure them; our pigs may run about where they please, and our little property may hang in the different parts of our house, and no one touches it. We are now sleeping on cinet bedsteads; we have now decent seats (sofas) to sit on; we have now neat plastered houses to dwell in; and the little property we have we can call our own. Let us look around us at the house we are in—Oro never showed us any thing of this kind. Look at the chandeliers over our heads;* look at our wives; how becomingly they appear in their gowns and bonnets! *Compare ourselves this day with the poor people of Rurutu, who have lately drifted to our island*, and behold our superiority. And by what means have we obtained all this? By our own industry?—by our own goodness? No; it is to the good name of Jesus we are indebted; then let us send this name to other lands, that they may enjoy the same good.' "

* These chandeliers, of which there were ten in the chapel, were made of wood, turned, with cocoa-nut shells for lamps. The middle one sustained eighteen lights, the others ten or twelve each; besides which, branches holding double lights were fixed along the walls. When these, which had been placed, for the first time, on this occasion, were all blazing out, they presented to the natives such a spectacle of artificial brilliance as had never before been conceived, much less seen, among them, and called forth expressions of astonishment at the *customs* (inventions) of England, which appear to them to have no end. They, therefore, by way of distinction, call our country, *E fenuu marau ore*, or *the land of customs*.

CHAPTER XXIV.

Return to Huahine—Native Missionary Seminaries—Means of Grace—Deputation proceed to Raiatea—Conference—Ribbons of Bark—A Borabora Convert—Dungeons for Criminals—Tobacco, Sugar, and Salt prepared—Tamatoa, King of Raiatea—Trial and Punishment for Tatooing—Yoke-fellows—Pic-nic Parties—Superstitious Respect for a Scallop-shell—Raiatean Mythology—King formerly worshipped—Feat of Juggling—Traditions—Investure of the Kings—Local Falls of Rain—Native Prediction.

Oct. 2. YESTERDAY evening, after taking a cordial farewell of our new friends in Rurutu, and each having planted a cocoa-nut, in the inclosure before the chapel, in memorial of our visit to this lovely little island, we re-embarked for Huahine, with a favorable breeze, south-east, which continued with us all day, and has already brought us far towards our desired and destined haven.

Oct. 8. We landed, on the 4th instant,—amidst thousands of welcomes from natives, hastening in canoes to meet us, or standing in crowds on the shore to receive us,—at Huahine. The vessel in which we had performed this voyage—or rather these two voyages—to the Sandwich Islands and back hither (between six and seven thousand miles), was scarcely eighty-four tons burthen, and by no means in the best condition. But the Lord led us all the way, and mercifully hid from us some of our greatest perils until He had delivered us from them. Then, indeed, we trembled to look back upon our very escapes, so signally was his good hand discovered—not when He stretched it forth, but as He withdrew it, after having accomplished our rescue. For example; —it was not till three days after our arrival here, that one of our crew, bathing and diving under our little bark, perceived that the rudder had broken two of the hinges or pivots on which it turned. Had the third yielded, we must have drifted over the trackless ocean, till we had been carried to some friendly port, wrecked on some hideous reef, had foundered in the fathomless abyss, or perished for want of food; wood and water had actually failed when we reached Rurutu—and our vessel might have been cast (as native canoes on these seas occasionally have been) upon some barbarous coast, with "all dead men" on board.

Our friends at Huahine, both Europeans and natives, have been overwhelmed with joy, astonishment, and thankfulness, to

learn the extraordinary circumstances of our late unintended visit to the Sandwich Islands, and those blessed results, on which we may confidently calculate, in the establishment of Christianity there.

Oct. 15. The people presented captain Kent, of the Mermaid, with what is called a feeding here, in consideration of his attention to us, on our late voyages with him to and from the North Pacific. This feeding consisted of six large hogs, a great quantity of cocoa-nuts, some bread-fruit, and other presents of native growth or manufacture.

Oct. 16. At Mr. Barff's we held a long conversation on the importance of establishing a seminary in one of these islands for the education of native youths, expressly for the missionary work, as there is likely to be a great demand for such to carry the gospel to stations unvisited yet by European missionaries, and where indeed the latter cannot be spared to settle. Four promising boys, each about fourteen years of age, were mentioned by Mr. Barff as suitable candidates for such training, in which it was especially deemed necessary that they should be taught the English language.—We have also held confidential conversations with the missionaries on various subjects connected with the economy, domestic and spiritual, of these remote establishments, which we trust will hereafter be benefitted by the results of our personal observations on the spot, and our communications with the directors of the Parent Society.

The *Sabbath* and *daily* devotions of the Christian converts here, including morning and evening family worship, and personal private prayer in retirement, being nearly the same in order and character with those which have formerly been described in Tahiti and Raiatea, need not be recapitulated here, further than by saying that, besides the public preachings and congregational assemblies for prayer, there are special meetings for children, for females, for married persons, for candidates for baptism, and other means of grace suited to all classes of the community. Huahine, indeed, is "a field which the Lord hath blessed."

Oct. 21. This day we sailed on board of a schooner, belonging to Tamatoa, for Raiatea, which we reached in safety, after an exceedingly pleasant cruise, having the islands of the leeward group, with their numerous motus, continually changing attitudes to our eye, as we changed place, and viewed them from new points, by morning, noon, and evening

lights and shadows, till the moon, rising from the ocean as night came on, threw all the mildness of her beauty over the scene. These volcanic islands appear to have been, as it were, flung upon the deep; but the hand that moulded their majestic forms by the agency of fire, and rooted them in darkness, has, since the conflagrations became extinct, been clothing them with verdure, and crowning them with fruits, while sun and stars have brought uncounted seasons;—till now they sit upon the waters, and tower to the heavens, among those mighty works of wisdom and goodness in which man, were he not himself both evil and foolish, would at once acknowledge and adore the eternal power and godhead of the Creator.

Oct. 22. Messrs. Orsmond, Barff, and Bourne, having arrived from Tahaa, and all the missionaries of the leeward group being present, we held a solemn conference with them on the various concerns of this station, especially on the removal of Mr. and Mrs. Ellis to the Sandwich Islands, and the establishment of two seminaries here, or at Huahine; one for the education of the children of the missionaries, and another for preparing natives themselves to go forth as missionaries to heathen lands, which our brethren were too few to visit and care for on the spot. It was unanimously decided that Mr. and Mrs. Ellis should be appointed to the new field of labor so providentially opened for them, and they were accordingly invited to undertake that charge by a letter, under the hands of the deputation and all their brother missionaries. No final determination could be adopted respecting the projected schools at present.

After the close business of this day, we were glad to refresh ourselves with an evening-walk along the southern beach. The neatly constructed houses of the settlement, in this and the contrary direction, are scattered amidst trees and plantations to the extent of two miles. Two streams fall into the sea in this line, over one of which a bridge, with wooden arches, has been thrown. On every hand we remark increasing evidences of enterprise and industry, of peace and plenty, of social order and religious principle. Observing on the bonnets of many of the females bows of ribbon, of different tints and curious patterns, some of which were exceedingly rich, we inquired how they had procured such ornaments, and were amusingly surprised to hear that these gay articles were nothing more than slips of the flexile inner bark of the purau-

tree, stained with various brilliant colors; and, moreover, that this discovery in native manufactures was the happy thought of a little girl at the school here, who had been rewarded with a real English ribbon for her ingenuity.

Mr. Orsmond mentioned a pleasing circumstance respecting an old man, of Borabora, who, under the idolatrous system, had been a famous priest, and enjoyed great wealth in land, hogs, and all the produce of the soil, as well as exercised corresponding influence by power and terror over the minds of the superstitious people; the kings and chiefs themselves living in awe of him. This man has heard the voice of Him who said to Matthew, the publican, "Follow me;" and he rose up, forsook all, and followed Jesus. In consequence of this, he is become comparatively poor, and no more than an ordinary person. Being asked, afterwards, whether he did not repent of having embraced a religion which had cost him so much, he calmly replied, "Oh, no!—while I was an idolater and a priest, I could never lie down to sleep in peace. I was always in fear of being robbed or murdered before morning. Often have I awoke in the night, trembling with horror; and then I have sprung up and run among the bushes to hide myself, lest any one should come to kill me. Now I go to rest without suspicion; I sleep soundly, and never run into the bush for safety, because I know no danger. I might lie on my mat till it rotted beneath me, before any one would hurt me, by night or by day. I am happy; and therefore I do not repent of what I have done."

Oct. 26. As we were walking along the slope of the adjacent mountain, at the height of about three hundred feet, we found two pits, fifteen feet deep, each the width of a common draw-well at the top, and widening downwards. We were informed that these had been dug, as dungeons, for two refractory and profligate persons till they should be brought to repentance. The one was a woman, who had run away from her husband, and got herself tatooed, contrary to the law. When she was let down into this solitary place, she was told that she must remain there till she asked forgiveness and pledged herself to return to her husband. She continued contumacious for upwards of two days, when some of the loose earth, from above, falling in upon her, she was frightened, and thought it must be a papau, or ghost, that was coming to torment her. She therefore made a desperate effort, escaped from her confinement, and returned home, well

disposed to submit to her offended partner, who received and forgave her. The other culprit was the man who had tatooed her, and he was kept in captivity till he manifested satisfactory signs of contrition. The sustenance of each had been a small portion of bread-fruit and water while they were in durance.

Around the dwellings and up the valleys there are about a hundred and forty plantations, on which tobacco, recently introduced, is cultivated. A person named Scott, has come hither, from the colony of New South Wales, to instruct the inhabitants in the art of growing and curing this valuable article of commerce, as well as boiling sugar and preparing salt from sea-water on several of the coral motus off the shore. The fences of the inclosures are of bamboo, which thrives amazingly on this soil, overrunning the unbroken ground, and frequently shooting to the height of from seventy to eighty feet.

We are told that Tamatoa, the king of Raiatea, in his youth was sovereign also of Tahaa, Borabora, and Huahine, not only possessing the lands, as royal domains, but the absolute *hau*, or government. Some years ago, a chief, called Tapoa, made war upon him and conquered him; but, with extraordinary magnanimity, left the vanquished sovereign in possession of the lands, usurping only for himself the government, which he exercised till his death. Since then Tamatoa has recovered his authority in this island, but has given Huahine to the sister of Pomare's widow, and resigned his nominal sway over Borabora and Tahaa to their respective kings. Tamatoa is of the genuine royal blood, which, from time immemorial, has supplied princes to all these islands, both windward and leeward. He is a personage of most imposing presence, being six feet three inches high, and amply proportioned: he has three brothers, of equal stature and corpulence, named Tahitoi, Taita, and Pahi. Since the gospel has been received here, a code of laws has been instituted, whereby life, liberty, and property are secured to all the people, and neither chief nor king can violate either of these. In lieu of the power of spoiling his subjects, at his pleasure, the king receives for himself and his family three annual contributions of cocoa-nut oil in January, of arrow-root in June, and of hogs in October. The chiefs are paid their rents in similar commodities.

Nov. 4. We were present at a court of justice, at which the king took his seat beside his brother Pahi, who is the chief

judge. The latter was gorgeously attired in his official cap and robe of feathers. On either hand of him were sixteen local officers, who have, two and two, the civil superintendence of the eight districts into which the island is divided. Each of these, as the symbol of authority, held in his hand a printed copy of the laws, rolled up and inclosed in a joint of bamboo. The jury consisted of six persons of well-approved character. The principal cause, to-day, was one in which eight men were charged with having got some part or other of their bodies tatooed. They all pleaded guilty, and were sentenced according to circumstances; some lightly, this being their first conviction; but others, who had been punished in vain before, were visited more severely. One of the culprits confessed that, on the very day when he had completed the task of his former punishment—hard labor on the public works—he had gone to a cunning artist and been tatooed again. The truth appeared to be that neither men nor women of licentious principles were to be deterred from this vanity—to which they are infatuatedly attached—by such penalties, being quite willing to suffer them, from time to time, till the tatooing of their persons is completed according to their taste. A new mode of visiting this offence has, therefore, been adopted, which is more likely to be effectual in putting it down, namely, to scarify the tatooed parts, and make foul blotches where elegant devices had been pricked in.

This being the first Monday in the month, the missionary prayer-meeting was held in the afternoon, at which about seven hundred persons attended. On this day, likewise, every month, the people throughout the whole settlement divide themselves into bands, or companies, of ten or twelve families each, and hold a feast together. These parties are formed for the purpose of facilitating all kinds of common labor, such as building houses, clearing and planting land, &c. The natives are naturally loquacious and fond of society, and it is found that labor always goes on much more expeditiously, as well as pleasantly, where numbers are thus made yoke-fellows—"many hands," according to the English proverb, "making light work." The lazy, also, by this arrangement, are compelled to bestir themselves, that they may keep pace with the diligent with whom they are linked.

In the evening we looked into several houses, and found in each one of these festive groups of neighbors, from forty to fifty individuals, seated round the room, the floor of which was carpeted with purau-leaves, on which their baskets and

dishes of food were placed. The entertainments are literally *pic-nic* ones, each family bringing their own contribution, whatever it be, flesh or fruits, to the common stock, so that the banquet is made with little expense or trouble—the provision which would otherwise have served for supper to a dozen families, in as many dwellings, being eaten by the same persons assembled for social intercourse and innocent enjoyment under one roof. At an early hour they retired to their respective quarters, exhilarated, but not inebriated, and lay down in peace, after their domestic devotions, without fear of nausea or head-ache in the morning. We called at the house of Pahi, where the king and royal party were regaling themselves on the same simple fare as the humblest of their subjects, and needing no stronger beverage than cocoa-nut water to wash down the temperate morsels, or excite their animal spirits beyond that degree of cheerfulness which is favorable to the true pleasures of social intercourse.

Nov. 5. A small scallop-shell was brought to us, found on the reefs, remarkable for nothing in respect to beauty, shape, or magnitude, and yet an object of no ordinary curiosity, since, in former times, this species was an object of worship. The slimy animal that inhabited it was named *tupe*, and regarded with such reverence by its votaries, that none durst hurt it on peril of the severest visitation of an offended deity. Nor were its divine honors confined to the living; in the Po, the place of the dead, the god Oro was represented as employing this shell, with its indented edge, to scrape the flesh from the bones of newly-deceased bodies, previous to their being converted into pure spirits by being devoured by him, and afterwards transformed by passing through the laboratory of his cannibal stomach. The great Po, or burying-place, not for Raiatea only, but for the neighboring islands, was here. Adjacent to the missionary settlement there is a considerable lake, surrounded by trees, which, from some unexplained peculiarity, appear flat at top, presenting to the eye a long and level parade, on which the newly-formed spirits were said to dance and feast together, till in a subsequent stage of their existence, they were converted into cockroaches.

Nov. 16. We have had daily consultations with the missionaries respecting the best means of continuing and confirming the work of God here, and in other islands adjacent or remote, and are happy to find the brethren willing to hearken to any well-intended advice which promises to improve their

usefulness at home on their stations, or to extend it abroad on shores unvisited yet by the gospel. Mr. Ellis's proposed removal to the Sandwich Islands has also occupied much of our attention, both in council and before the throne of grace.

Tamatoa, the king of Raiatea is now about sixty-five years of age, and, as he is remarkably well acquainted, not only with all the events and circumstances of his own time, but with the traditionary lore of these islands, we have collected, in conversation with him, most of the facts and fables of which the history and mythology of a barbarous people are necessarily composed; but the facts are so few, and the fables so monstrous or so puerile, that we can add little information on these subjects to what has been already recorded. He tells us that though his countrymen had gods many, and lords many, they had yet some indistinct notion of a God, who was not made by any one as the rest had been, and who was above them all. His name was Taroa. He was the parent from whom all men sprang:—these were, in their view, the population of the islands known to them. He was also believed to be the maker of the land, and they thought he could destroy at pleasure what he had made. This idea was probably suggested to them (if not derived from European information) by the changes which they observed in the coral formations around them. He was represented as living in a shell, which he cast from time to time; and as he did so, the world grew larger and larger, till it had reached its full size. He is said to have made a woman, whom he himself married, and lived with her from island to island, assuming a different form in every one, as though he were another husband, till in each they had a family of children, and thus peopled all the islands.

The Raiateans had this tradition of the deluge. One of the gods, of enormous bulk, heedlessly gamboling at the bottom of the sea, got entangled by his long hair among the weeds, and, in his struggles to free himself, caused the waters to overflow the shores, and rise even above the highest mountains. In proof of such a catastrophe, they say that there are rocks of coral and shells found on the loftiest peaks, whither they could not have come in the common course of nature. When the flood rolled upon the land, some of the inhabitants fled to a neighboring motu, a few yards only in diameter, and nearly level with the sea. Being asked how it was that the water overtopped the summits of their mountains, and yet

did not drown the refugees on that low island,—our informers replied, that they did not think of that.

Evil spirits, they believed, did not exist formerly, but were miscreated things of modern and corrupted times. This strange idea probably has its foundation in the origin of infanticide, which certainly did not prevail to any great extent till a late era, otherwise the islands must have been long ago desolated.

Tamatoa himself had been enrolled among the gods. This impious ceremony, with the particulars of which we must not pollute our pages, took place at the principal marae here, dedicated to Oro. As one of the divinities of his subjects, therefore, the king was worshipped, consulted as an oracle, and had sacrifices and prayers offered to him. There is now, we trust, good reason to believe that the same man is become a humble, self-denying, and devoted servant and disciple of the Lord Jesus Christ.—In what follows, we must be merely considered as narrators. Tamatoa assures us that, during the reign of idolatry, he has seen one of the priests, when the fit of demoniac inspiration was upon him, thrust his hand and arm up to the shoulder in the solid ground. And though one of these frantic hierophants could thus plunge his arm into the earth, as though it were water, yet if the paroxysm went off while it remained there, he pretended that it required the strength of several men to help him to withdraw it. When this was done, the skin was found sound and undiscolored, notwithstanding the violent friction it had encountered. Tamatoa is of opinion (notwithstanding the incredulity which we evinced) that no deception was practised; for the priest would perform this marvellous feat on any spot of ground, where the people desired him, while they stood around looking on, and some vainly endeavored to do the like; which indeed he himself could not achieve without his "enchantments." Captain Henry (son of the missionary of that name at Eimeo) also states, that he has witnessed this prodigy of juggling himself, without being able to detect the fraud. The infuriated priest, on that occasion, foamed at the mouth, distorted his eye-balls, convulsed his limbs, and uttered the most hideous shrieks and howlings. After he had seemingly buried his arm, like a spear stuck suddenly in the ground, he held it there for a considerable time; then, drawing it out uninjured, he rushed towards the shore, and, laying hold upon a large canoe, which ordinarily required three or four men to

launch, he shoved it before him with apparent ease, and sent it adrift. He afterwards threw himself into the sea, wallowed about in it, and kept his head under water for a long time. When this act of the tragical pantomime was finished, he sat among the waves, and delivered his prophecies in very figurative and hyperbolical language, at the same time sufficiently ambiguous to be fulfilled in one of two senses, whatever might happen.

Captain Henry states that he was one day sitting in a large house, where many persons were assembled. At the opposite end of the apartment a signal was given for a certain one of the company to be put to death. The signal was nothing more than a significant wink, or downcast look, when the destined victim was instantly murdered. Alarmed at this treachery and violence, captain Henry burst through the rotten fence of the wall against which he was sitting, and ran home as for his life. Soon after he saw the body of the unfortunate man, borne by the assassins past his father's house, bleeding and marking the way with a line of gore, down to the marae, where it was to be offered to "the abomination" there worshipped.

There was a tradition here that the sky originally lay flat upon the face of the earth and ocean, being held down by the legs of a huge cuttle-fish. But, at a certain time, a man named Maui dived to the bottom of the sea, and, grappling with the monster, utterly dismembered him; whereupon the sky flew up, and expanded into its beautiful convexity, resting on the horizon, and having the vertical sun as its key-stone. But Maui may have rendered his countrymen a much less doubtful service, as he is said to have invented the ingenious mode of obtaining fire by rubbing a grooved stick with a pointed one, as formerly described. If so, his name must be considered as the most illustrious on record, in this part of the globe, where, over thousands and tens of thousands of square leagues, no authentic account of warrior, legislator, or patriot, can be found of earlier date than the last generation. Indeed, there existed among the people no form of writing, hieroglyphic, or mnemonic (like the Peruvian quippos, or knots, and the Sandwich Island ropes, for registering population and taxes), but the traditions of past ages were literally oral. Almost every chief had among his dependents a priest, who learnt by heart from his predecessor, and taught to his successor, all the family anecdotes of his patron, and the national events of his

own times. These accumulated memorials, some in prose and others in verse, were occasionally rehearsed at feasts and public assemblies, in the most exact manner, though frequently of great length, and embracing a vast variety of heterogeneous narratives, in which fiction and fact were inextricably blended. Tamatoa himself is an eminent chronicler in this way, and on a certain great national occasion, not long ago, traced up his own genealogy to Taroa.

When a new king was consecrated, by ceremonies too filthy to be detailed, he was invested with the *maro*, or hereditary robe of royalty, of net-work covered with red feathers, and to which an additional lappet is annexed at the accession of each sovereign. This splended train, which was wont to be wound about the body, and flowed upon the ground, is twenty-one feet in length, and six inches broad. The needle by which the fabric was wrought is still attached to it, and according to report no stitch could be taken with it, but thunder was forthwith heard in the heavens. The symbolical marks, which are apparent on the plumage and texture, indicate that many hundreds of human victims have been sacrificed, during its gradual making and extension, when the sundry monarchs, by whom it has been worn in succession, wrapped themselves with its folds, as their insignia of authority. This sacred maro has, therefore, never been completed, nor might have been, so long as the ancient system continued, for it was intended to be lengthened to the end of time, or at least to the end of empire in the island. Hence, almost every hand-breadth of the patchwork that composed it represented a separate reign, and reminded the national chroniclers of the prince's name, character, achievements, and the main incidents of his time ; this robe might be regarded as an hieroglyphic tablet of the annals of Raiatea. Tamatoa has cast off this relic of idolatry, and sent it, as another trophy of the gospel victories here, to the Museum of the London Missionary Society.

Nov. 24. We have just had a remarkable instance of the occasionally limited locality of rains in these latitudes. At the settlement, there has not been a shower all day ; but on the mountain-tops, immediately adjacent, such floods have fallen, that we can count twelve cascades pouring down with great impetuosity, and in large volumes, over the rocks, into the valleys, from heights of not less than three or four hundred feet.

It is asserted that, many years ago, a native prophet, in one of his raptures, had predicted that ere long a large canoe, without an outrigger, would visit their shores, after which a great change would take place in the condition and manners of the inhabitants. Just before the first missionary ship Duff arrived, it is also said there was a tremendous earthquake, which was felt throughout both groups. Since the accomplishment, in the best sense, of their traditional prediction, by the great moral revolution which has taken place, it was natural enough for the people to say, as they have done, that this rare prodigy gave warning that Satan's kingdom was about to be shaken as far as the convulsion extended.

CHAPTER XXV.

Visit to Opoa, the chief Seat of ancient Idolatry—Public Festival—Singular Appearance of the Feasters—Speeches—Tea-drinking—Breaking up of the Company—Expulsion of an Idolater from the Church—Ingenious Scruple—Den of the Evil Spirit—Strata—Creatures of the Sea—Romantic Tradition—Confessions of Infanticide—Marriage of Aimata and Pomare of Huahine—Confessions of a Sorcerer—One Hundred and Fifty-one Persons Baptized.

Nov. 30. We have just returned from a visit to Opoa, the metropolis of idolatry, not in Raiatea only, but throughout all the South Pacific Islands, within a compass of five hundred miles. Hither, from every shore, human victims, ready slain, were sent to be offered on the altar of Oro, the god of war, whose principal image was worshipped here, with the most bloody and detestable rites. To describe the various maraes and their appurtenances, the priests and their sorceries, the sacrifices, feastings, and fightings of the votaries, at this hideous rendezvous, would only be to exhibit, in aggravated language, scenes of disgusting horror, similar to those which have, too frequently perhaps, already occupied our pages. Opoa was also the residence of the kings of this island, who, beside the prerogatives of royalty, enjoyed divine honors, and were in fact living idols among the dead ones, being deified at the time of their accession to political supremacy here. In the latter character, we presume, it was, that these sovereigns (who always took the name of Tamatoa)

were wont to receive presents from the kings and chiefs of adjacent and distant islands, whose gods were all considered tributary to the Oro of Raiatea, and their princes owing homage to its monarch, who was Oro's hereditary high-priest, as well as an independent divinity himself. Happily nothing but the ruins of maraes remain, and Opoa, flourishing in all the unpruned luxuriance of tropical vegetation, is one of the loveliest and most peaceful spots in all these regions of beauty and fertility. The population, since the removal of the king and his family to the missionary station, on the shore, having forsaken their former haunts, this place, which for ages scarcely knew quiet by day or by night, is now a solitude.

Dec. 4. This day was celebrated as a public festival by the inhabitants of the settlement. The entertainment was prepared on the large *patu* or stone pier in the sea, commencing at the length of a plank from the beach. On the last occasion of the kind, about six months ago, the company squatted on their hams, according to the ancient practice, except the members of one family, who had provided a sofa, a table, and knives and forks for themselves, to the admiration, if not the envy, of all the rest. To prompt the people to industry, and by industry to increase their domestic comforts, the missionaries, at that time, had strenuously recommended, that all who meant to join in partaking the good fare, at the next opportunity, should, if possible, supply themselves with the like accommodations. And so cordially was the advice received, and so diligently acted upon, that, though a thousand persons dined together, on this occasion, all were seated on sofas, chairs, or stools, with convenient tables before them, on which their provisions were decently set out, and around which they enjoyed their social meal, in such a manner as had never been witnessed before in their own or their fathers' times.

Before day-break, the people began to make the necessary arrangements. The rough coral pavement of the patu was overlaid with fresh grass, and an awning of native cloth was expanded over the whole space to be occupied, so as effectually to protect them from the fierce rays of the sun. Before noon all things were ready, and the guests had taken their places; where each family found their own food, principally vegetable, and cooked in various ways. A few brought baked hogs and fish. The tables were covered with purau-matting, and native cloth. The utensils upon them, as may

be imagined, were very miscellaneous. Those who had plates, knives, forks, spoons, crockery, or metal wares of any kind which could be used in eating or drinking, exhibited all their *papa* (foreign property), and handled the strange things with more dexterity, but not with more good humor, than might have been expected, where each was determined to do his best, and to be pleased with what his neighbors did.

A large space in the centre was set apart for the missionaries and the deputation, where a table and chairs, with suitable covers, &c., were very satisfactorily furnished, under an awning, for our accommodation. We never beheld a more singular, nor indeed a more animating spectacle, when the eye contemplated it, with all the warm and grateful associations awakened by it in the mind. We counted two hundred and forty-one sofas, and about half as many tables; the latter abundantly loaded with the rich provision which Nature throws from her lap at the feet of her children in these remote nurseries of those who may yet be considered in their *minority;* and where they have little more to do than to gather up her bounty from the ground, or, for healthful exercise, climb the trees to pluck it. There they sat, on every side of us, men and women, with their boys and girls, on the right hand and on the left, family by family, so cheerful and orderly that it verily did us good to look upon them, motley as appeared their costume and their dinner services, while they "did eat their meat with gladness, and singleness of heart—praising God."

All the people, young and old, rich and poor, on these occasions, apparel themselves in their best; and we were not more surprised than pleased to behold them, in general, so decently, and, in many instances, so gracefully clad; though, in others, the mongrel mixture of European and native habiliments, on the same shoulders, was not a little whimsical. An aged chief, who was so wealthy as to possess both a white shirt and a black coat, had put the former over the latter, taking care that some of the cloth should be seen at the bosom, and the laps fall below the linen behind; while an ample roll of native cloth was wound about his body. Some of the men had three tibutas (upper robes) piled one upon another, and not a few women seemed loaded with flowered and figured garments of native or English manufacture. Hats of bark or rushes, neatly platted, were

worn by one sex, and bonnets, of the same materials, ornamented with silk or purau ribbons, curiously colored, by the other.

After dinner, various chiefs and others addressed the company, in brief and spirited appeals to their memory of the abominations of past times, and to their gratitude for the glorious and blessed changes which the gospel of Christ had wrought among them. They compared their present manner of feasting, their improved dress, their purer enjoyments, their more courteous behavior, the cleanliness of their persons, and the delicacy of their language in conversation, with their former gluttony, nakedness, riot, brutality, filthy customs, and obscene talk. One of the speakers observed, "At such a feast as this, a few years ago, none but kings, or great chiefs, or strong men, could have got any thing good to eat; the poor, and the feeble, and the lame, would have been trampled under foot, and many of them killed in the quarrels and battles that followed the gormandizing and drunkenness."—"This," said another, "is the reign of Jehovah—that was the reign of Satan. Our kings might kill us for their pleasure, and offer our carcasses to the evil spirit; our priests and our rulers delighted in shedding our blood. Now, behold, our persons are safe, our property is our own, and we have no need to fly to the mountains to hide ourselves, as we used to do when a sacrifice was wanted for Oro, and durst not come back to our homes till we heard that a victim had been slain and carried to the marae."

A shower of rain coming on in the afternoon, the assembly broke up for an hour or two, but rallied again in the evening upon the patu, to drink tea, or enjoy, as they call it, *pape mahanahana*—warm water. By the bye, *warm water* seems to have been a luxury unknown in these islands before the visits of captain Cook. No utensils for boiling were found among the natives—no such process was employed in their cooking. An iron pot, when they had been taught the use of it, was the most acceptable present to a king or a queen, and the richest booty that a thief could lay his hands upon, when all were thieves by instinct, and had scarcely an idea of dishonesty, or, rather, had none of honesty. The equipage for tea-drinking was quite as heterogeneous as the dinner-services had been. Some had kettles, and others had tea-pots; these could manage very well together, if, in addition, one could raise a cup, a second a saucer, and a third a

porringer. A few—a few only—had got tea; many had no sugar; but every one had something—whether an ingredient or a utensil—employed in preparing or partaking this favorite refreshment. A spoonful of tea, for example, was put into a kettle full of water, and brewed into a beverage very passable for such accommodating palates as were waiting to taste it. One party heated water in a frying-pan, and were happy to exhibit so precious a sample of outlandish luxury to their less fortunate neighbors. But the principal supply was from a large vat, or sugar-boiler, which was brought down to the shore, and filled with water slightly sweetened, but without any infusion of the Chinese plant. The variety of drinking-vessels was ludicrous—pots, plates, delf-ware, porringers, cans, glasses, and even bottles—but principally cocoa-nut shells, their own native and elegantly-sculptured cups. More enjoyment, with less indecorum, among so numerous a company of revellers, is rarely to be found in this world, where a feast and a fray are so often concomitants as to convert the words themselves into synonymes in certain regions even of civilized Europe.

When tea was over, and the company began to retire, it was amusing to see the people setting off to their homes in every direction, by land and water—these with their tables, sofas, and chairs, hoisted upon their shoulders—those carrying away their goods on board of canoes, or floating them on bamboo rafts, which they paddled along the coast. The owners themselves, to their credit, were in general the makers of their respective pieces of furniture, from the elaborate sofa to the joint stool, with the exception of the front pillars of the former, which were handsomely turned by the only four artisans in the island who were privileged to use the lathe; and, as these cunning craftsmen received a bamboo of cocoa-nut oil (nearly three quarts) for each pair of legs which they furnished, they have carried on a profitable trade during the last six months.

At nightfall nothing was to be seen but the flitting or fixed lights in the scattered dwellings, and nothing to be heard by the casual passenger but the song of praise, or the voice of prayer, in family circles at their evening devotions. Could the friends of Christian missions, in our native land, have witnessed this day's festivity in Raiatea, their hearts would have burned within them at the sight of so much temporal blessedness—besides the reversion of "a far more exceeding and eternal weight of glory" to the faithful—introduced by

the religion of Jesus among a miserable tribe of outcasts, who, seven years ago, were perishing from the face of the earth by their own hands (it may be literally affirmed) laid violently upon one another in adult age, and upon their children as soon as they were born. Could the enemies of Christian missions, also, in our native land—alas, that there should be such!—could *they* have been spectators of the same scene, and partakers of the feelings which no humane bosom could have resisted on such an occasion, they must have ceased to be—for it would not have been in their power to remain any longer—enemies.

Dec. 6. At the evening meeting for the baptized, an old man, who had lately lost his wife, was charged with the heathen custom of having presented an offering to her spirit, by placing on the bed where she had usually reposed certain provisions for her use. The accused denied the fact; but two deacons of the church being despatched to his house to examine the evidence of his guilt, presently returned with two pieces of sugar-cane, a fresh banana, and a cocoa-nut shell with some of the water of the fruit in it. The culprit still held out, and said that he had set the food there for his cats; but he was silenced by one of his neighbors coolly asking, whether it was usual for cats to eat sugar-cane. His fault, however, was directly brought home to him by a witness, who deposed, that he himself had gone into the forlorn widower's house, and asked him for that very cocoa-nut, which the latter refused, alleging that he had given it to his dead wife, and could not take it back from her. Thus convicted and confounded before the whole assembly, the old man acknowledged his offence, and begged to be forgiven, saying, "I loved my wife; we had lived very happily together; and, as her spirit might perhaps choose to come home again, I thought it would be a grievous thing if she should find no food prepared for her." Had he pleaded his affection in mitigation of his superstitious infirmity, at first, he would only have been reproved and pardoned, on expressing due penitence; but his contumacious denial, and perseverance in wilful falsehood, had excited so much indignation, that it was proposed that he should be excluded, till he became repentant, from the same. There were about six hundred men and women present, and these, by a vote so nearly unanimous that there were scarcely ten exceptions, adopted and confirmed the sentence of exclusion. These people are

very jealous and watchful against any revival of idolatry, and visit every apostate symptom with the severest penalty which their congregational discipline will allow.

Dec. 7. Some persons were found guilty before the local tribunal, this morning, of having killed a wild hog in the mountains, which they appropriated to their own use. As these animals, *feræ naturæ*, are royal game, each of the poachers was adjudged to make five hundred fathoms of twine, towards the manufacture of a public fishing-net, for the benefit of the whole settlement. At the time of passing it, this sentence seemed wise and equitable; but one of the chiefs started a difficulty which could not in an instant be disposed of by unsophisticated minds, only just ceasing to do evil and learning to do well. "Would it be right," said he, "to eat fish which had been caught in a net made by men who had broken the law?" Such questions (and such are frequently asked of the missionaries) may be deemed trifling and even foolish by superficial reasoners; but, in the circumstances of these converts from a system of moral imposture to a pure faith, they discover awakened intellect as well as genuine conscientiousness; and it is only by thus feeling their way with the most delicate application of their best faculties, that they can arrive at the whole truth on any point of doctrine or practice. When this people first embraced the gospel, the houses of the missionaries were crowded, night and day, with eager inquirers after the way of righteousness; and the questions of these "unlearned and ignorant" men were often of so curious and subtle a nature, that the wit of an accomplished casuist, in refined society, could scarcely have suggested them, and which it would have required all his dexterity to escape, when to answer satisfactorily might be impossible.

Dec. 9. We visited several maraes on the northern side of the harbor, accompanied by an old man named Hopo, who, though a professed, and, we would hope, a real Christian, has an imagination haunted with many superstitious terrors connected with the idolatry under which he grew gray, and which, though the spirit be willing, the flesh is too weak to shake off entirely. At the extreme western point there is a vast projecting precipice, to the foot of which the sea flows. Up this steep eminence the spirits of the departed were said to climb on their way to the Po, and Hopo says he has often seen them ascending, both men and women.

The Po is a mysterious and unexplored cavern at the top of a neighboring mountain, probably a volcanic crater, communicating, by subterranean passages, with a cave on the coast, which was shown us to day, and the aperture to which is so small that a child of two years could scarcely creep into it. Hopo told us that this was the den of the *varu iino*, or Evil Spirit, who sprang out of it on careless passengers, and dragged them into its darkest recesses to devour them. The whole neighborhood was so awful to his feelings, that he would not accompany us to the ruins of an adjacent marae, where multitudes of the corpses of combatants slain in battle had been either buried or left to rot above ground. Many fragments of skeletons were still mouldering around this dilapitated temple of the god of war. Mr. Tyerman having brought away a scull, when we overtook Hopo he cried out with horror, *Tia papau!*—the term by which they equally designate any relic of the human frame, or the spirit itself—that which survives death. The old man could not be prevailed upon to come near the frightful object; and, when we had to ford a stream which interrupted our path, Mr. Tyerman's servant would not carry him across till he had laid it out of his hand. He found a boy, however, who carried it over after him at the end of a long stick. In passing several houses, men, women, and children, were all alarmed, and exclaimed, "Tia papau!" So difficult is it to eradicate from the mind impressions which have "grown with our growth, and strengthened with our strength." Having stopped at a neighboring spring which spread into a pool, and Mr. T. having taken some water into the scull to cleanse it from the earth within the crannies, several natives observed the water dropping from it upon the ground, and, judging whence it had been drawn, they exclaimed, in lamentable tones, "*Ue ne!*—Alas! our bath is polluted!—our bath is polluted!"

At the bottom of the great Po, which is a cavern in the highest mountain of Raiatea, there is said to reside a most savage fiend, called Taihé, an ancient king who was exceedingly cruel to his subjects, and hated accordingly by them. One day he resolved to descend into this cave, and search out its secrets. Accordingly, taking with him his principal chiefs, they, at his request, by a fastening round his body, let him down into the abyss; it being agreed that when he pulled a small string which was connected with the stronger,

they should instantly draw him up again. But, when the tyrant had reached firm ground below, it occurred to them that now they had a very ready way of getting rid of him. When, therefore, they felt him pull the string, they all let go the rope, and ran off, leaving him to his reflections;—amidst which, escape being impossible, he perished by hunger.

Dec. 10. For several days past, the queen has been busily employed in weeding the ground which the king has in cultivation; the royal family being as industrious as any other in the usual occupations of life. Tamatoa himself always prepares, with his own hands, the cocoa-nut oil which he subscribes to the missionary fund, and he glories in this, saying, that it is his delight to do something for the cause of God, and towards the conversion of those who are still heathen.

Dec. 13. At the digging of a well, on the missionary premises, we observed that the soil was vegetable mould and soft clay, to the depth of two feet; and, through five feet lower, composed of fragments of coral mixed with sand, in which were imbedded multitudes of shells, such as abound on the neighboring reefs. We collected samples of forty different species. At seven feet the water flowed so copiously into the well as to render further sinking unnecessary.

Dec. 14. In the afternoon, accompanied by Messrs. Threlkeld and Williams, we went to examine the reef opposite to the settlement. It is about a quarter of a mile broad, and on the land side not very deep, but perilously precipitous towards the ocean. The surface, which is nearly level with the water, is overgrown with the stems and ramifications of corals, forming forests and labyrinths to the eye, well-peopled with echini, crabs, cowries, and shell-fish, of the multiform kinds usually found on these shores—a motley and silent community, that lead their harmless lives in those enjoyments of which an existence half animal and half vegetable can participate, provided out of the inexhaustible resources of that Providence whose bounty fills "this great and wide sea" with the tokens of wisdom and might, not less "marvellous in our eyes" than the evidences of his eternal power displayed in the heavens when they declare his glory, and on the earth when "He crowneth the year with his goodness."

There is a species of echinus on this reef, of which the natives are much afraid—the spines, or rather stings, which

are very sharp, occasioning exquisitely acute pain when inadvertently touched. These weapons of defence are curious microscopical objects, being singularly serrated along the edges, like shark's teeth. The shell is of a rich velvet-black, hemispherical in form, with radiated spines, diverging in all directions, to protect the helpless inhabitant against its enemies. In the water these creatures, with various others of the urchin family, are remarkably beautiful.

Here, also, is a huge, unshapely, black or brown slug (here called *buhe*), from six to seven inches long, and five to six broad. It is caught in vast quantities, and not only regarded as a great delicacy by the natives, but, being cured, has become a valuable article of commerce to the China market, whither it is carried from many insular coasts of the Pacific, by American ships. One of these disgusting masses of morbid matter, endued with sensation, was taken into our boat; being wounded, the dying animal protruded all its entrails at the tail end, leaving the apparent body a mere thick skin. We have seen a number of lads fill three canoes in two hours with these sea-snails.

The natives have a romantic tradition concerning this reef—that it is the backbone of the giant Honoura, who was so tall that his head glittered with the stars as they passed over it at night. When he came hither from Tahiti, his birth-place, he set one foot on the neighboring island of Taiarabu, and with one step set the other on Raiatea. At his death his skeleton was cast into the sea, and the various bones were converted into coral rocks. From the reef we visited a beautiful little motu to the north, not more than a quarter of a mile in circumference—a fairy paradise to look upon, being wholly overrun with the *raau fara*, an elegant and odorous plant, now in full bloom, and bearing profuse clusters of flowers, thickly powdered with farina, which the people were wont to employ as a perfume. Flowers and scents, indeed, in their days of profligacy, were much used among them to attract favor; the latter are now regarded with aversion, and the former have lost their hieroglyphic meanings. When presented by persons of different sexes, according as they were accepted, rejected, or interchanged, the parties understood each others' minds. When the blossom was torn in two by a lover and his mistress, and each retained one half, it was a pledge of reciprocal fidelity till these parts should unite again—an impossible conjunction of

the petals, signifying an impossible separation of their hearts.

Dec. 19. This evening, at the prayer-meeting of a select association of females, principally the wives and daughters of chiefs, including the queen, an inquiry was made whether any of them, when under the infuriating influence of idolatry, had destroyed their children. Six of those present acknowledged that they had respectively killed from one to six of their progeny; a seventh said that she had never strangled a babe of her own, but many for other women. Being asked how she could find in her heart to do so, she answered that it then was her business, and she was hired to do it. Among the rest, one of the mothers before us said that she had destroyed her infant because she was nursing one of the royal family; another, because she did not like the encumbrance; and several, because they wished to be at liberty to leave their husbands when they were tired of them; for married couples who kept their offspring generally remained together for life, unless some violent cause of quarrel arose, and compelled them to part. It was acknowledged also, that women disposed to gad about, and live after their own inclinations, thought that to suckle children impaired their comeliness, and made them look old too soon. Those present (like others with whom we have conversed elsewhere) declared that they often seem to have their murdered children before their eyes; and their own wickedness appears so great that they sometimes think it cannot be pardoned. But then, again, they have heard that the blood of Jesus Christ cleanseth from all sin, and this preserves them from falling into despair. These, with one exception, were all young women, apparently from twenty-five to thirty years of age. They spoke with great humility, and, we had reason to believe, with sincere contrition, in respect to these sins of their heathen days; but their hearts and eyes overflowed with gratitude while they acknowledged the mercy of God in sending his faithful servants, and his word, to turn them from their evil ways, and show them the path of life.

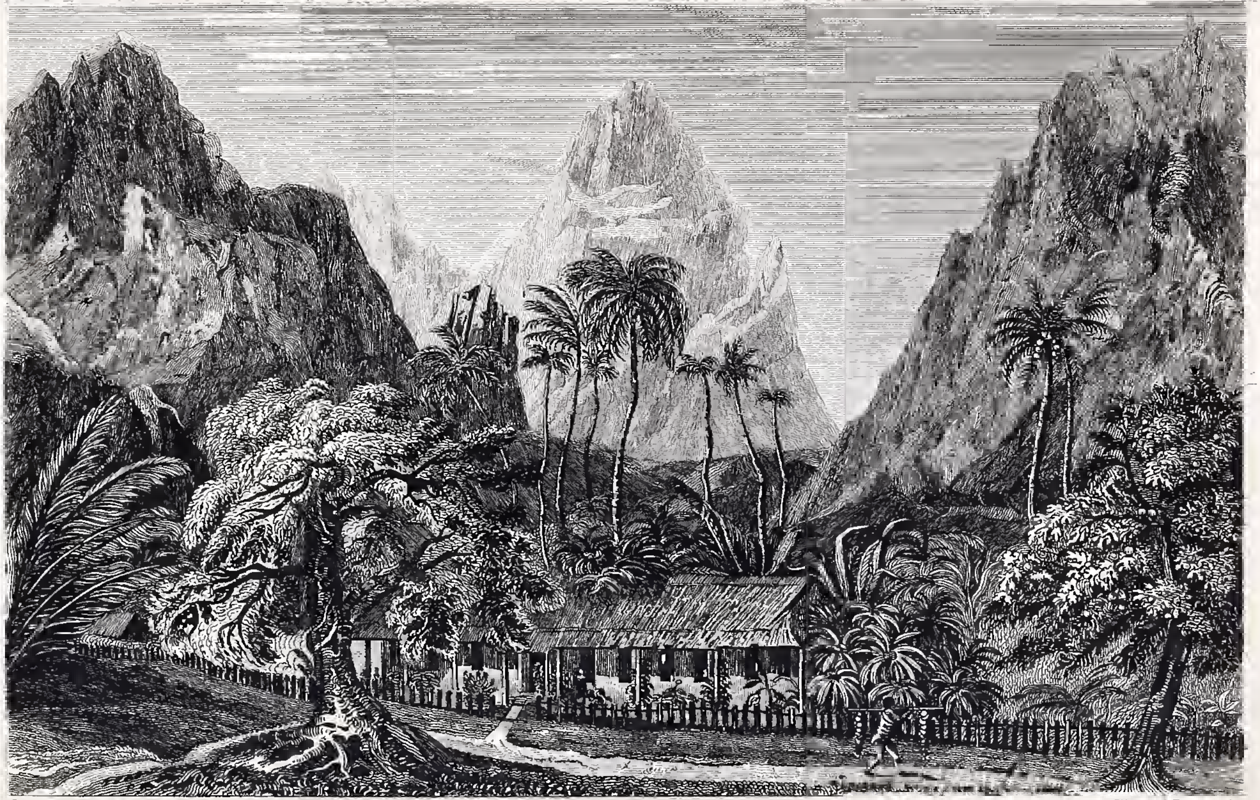
Dec. 20. We received a letter from Mr. Ellis, at Huahine, giving an account of the nuptials of Aimata, daughter of the late sovereign of Tahiti, and a son of Tapoa, the former conqueror of the leeward islands, whom, as an orphan, Pomare adopted, and gave him his own name. The youth is sixteen years old, and his bride fourteen. The par-

ties met in the presence of their relatives, and, being mutually pleased, were forthwith betrothed to each other. The marriage was solemnized on Wednesday last (two days ago), at twelve o'clock at noon, in the large place of worship at Apootava. The spectacle, we are informed, was remarkably imposing and novel, both to Europeans and natives. The relatives of the youthful pair, the chiefs from Tahiti, and those of Huahine, with Fenuapeho, king of Tahaa, took their station within the area before the pulpit on the one hand; and the queen, at the head of her train of females of rank, stood on the other. Tamatoa, king of Raiatea, Aimata and Pomare (the bride and bridegroom), and the missionaries, were placed between these groups, immediately in front of the communion-table. The space within which the ceremony was performed was surrounded by the bue raatiras, or yeomanry (the land-owners), who were marshaled three deep, to the number of a hundred and fifty. These, in honor of the occasion, appeared in their native war-dresses—fine, white-fringed matting wound about the loins, with a robe of the same, thrown, broad and graceful, over the shoulders, and fastened across the breast. Each man rested on his spear of aito-wood, which he bore as a sign of the rank which he held in the state. Happily this exploded instrument of slaughter has now no other use than to adorn the triumphs of peace. The two principal raatiras were distinguished by their ancient helmets, superbly covered with red feathers, and surmounted with the tails of tropic-birds. The picturesque costume and stately carriage of these now holiday soldiers, thus supporting the dignity of their hereditary chiefs, and their royal visitors, added singular interest to the scene. The two kings, the queen, and all the members of their respective families, were clothed in the English style; the females having on white robes, with pink or scarlet shawls and scarfs, which produced a striking contrast to the quaint array of the native warriors ranged behind them. All present appeared very attentive and devout during the service, and Tamatoa, the venerable king of Raiatea, grandfather to the bride, more than once dropped a tear, as he waited to give her away to her future partner; but it was the tear of joy, for young Pomare was Aimata's own choice, and there was every prospect (according to human views) of their union being a happy one. At the close of the solemnity in the chapel, the royal parties, escorted by the raatiras, amidst

discharges of musketry and cannon, returned to the house of Maeore, where a plentiful feast was prepared.

Dec. 21. Tamatoa and his family spent the evening with us. Faita, one of the king's brothers, who had formerly been a reputed sorcerer, very frankly acknowledged that his arts were deceitful, for they deceived and disappointed himself whenever he put them to the proof. There was, on one occasion, a man who had given him mortal offence, and whom, therefore, he determined to conjure to death. Accordingly he inclosed (as the practice was) his own house with a fence all round, except at one point, where he left a narrow opening. He then swept the floor, arranged the furniture, hung the walls with cloth and garments of the finest texture, and adorned the whole with shells, flowers, and every toy or gewgaw which he thought could make it gay and attractive to the tutelar divinity, whose image he placed upon a stone in the midst, and prayed to it, day and night, saying, "Go to that man's house and kill him." It was the rule for the sorcerer to remain thus praying, and fasting all the while, at least five days, when the object of his enmity was to die; if not, it was plain that one of the anti-sorcerers (of whom we have formerly spoken) had been busy counteracting his enchantments and imprecations. But Taita grew so thirsty and impatient, at the end of the third day, that he broke the spell himself, by secretly stealing out to a spring, and drinking some water. He felt that all was spoiled by this indiscreet indulgence, and abandoned the process. These conjurers, he is now convinced, were, like himself, either dupes of their own silly craft, or arrant knaves, who, if they did not murder by surer weapons than their charms, availed themselves of incidental evils, such as contagious disorders, which they pretended that *they* had brought upon their countrymen, or had removed at their pleasure, in order to maintain a wicked influence over a credulous people.

Dec. 22. On this Sabbath a hundred and fifty-one persons, of both sexes, and various ages, including parents and their children, in families, were baptized by the missionaries Williams and Threlkeld. The services on this occasion were very solemn, and a deep sense of the power of Christ rested upon his church here, while so goodly a company was added to its members. In the evening we took an affectionate leave of our Christian brethren and sisters gathered from



John Davies, Del.   Illman & Pilbrow Sc.

BUNAAUIA ISLAND OF TAHITI.

among the heathen, as well as their excellent teachers, by whom we have been hospitably entertained.

CHAPTER XXVI.

Deputation arrive at Tahaa—Appearance of the Natives—Waterspouts—Public Religious Services—Duties of a Missionary—Teachableness of the Natives—An Ex-high-priest—Battle and Reconciliation between Fenuapeho and Tamatoa—An old Custom—Description of Tahaa—Extraordinary Rock—Religious Address by the King—Equality of Justice—Marriage in Former Times—Remarkable Coral-reef—Coast-indentations—Motus—Ants—Large Draught of Fishes—Thievish Instinct of Hogs—Baptism of One Hundred and Ninety-eight Persons—Proper Names—Punishment for scandalous Crimes.

Dec. 23. We left Raiatea in a boat, at eight o'clock in the morning, and before noon were landed at the missionary station in Tahaa, where Mr. Bourne resides, and has assembled round him a considerable number of native dwellings. For himself he has built a commodious house—a palace for this small island—sixty feet long, containing a double suite of rooms, seven in all, with a handsome veranda in front, commanding a most enchanting view of Raiatea across the smooth lagoon, and Huahine, more distant, towering in mountain grandeur from the deep, and breathing, it might seem, the atmosphere of the upper sky, so aërial are the eminences, and so exquisitely harmonizing with the blue firmament and white clouds that surround them. Several pretty villages adjacent to the missionary's abode adorn the openings between the steep hills, that come down almost to the beach. A patu or pier, of huge unwrought stones, has been built to facilitate the landing of boats and canoes here, as in other islands which we have visited. This connects with another structure of the same kind, crossing a small arm of the sea, and forming a chain of communication with the various groups of houses scattered along the strand. The present place of worship is in the obsolete native style—purau-stakes supporting a long roof; but a new square pier is now in the course of being laid down in shoal water, which reaches a hundred and forty feet in length beyond the shore; and on this stable foundation, according to the favorite practice in other places, a substantial chapel, well walled

and plastered, is to be erected with all convenient despatch.

We were much struck with the personal appearance and dress of the natives of Tahaa, in which they seem superior to all their neighbors. They were assembled, indeed, in their best attire to welcome us, in the chapel, when their countenances not only expressed unfeigned pleasure on beholding us as their visiters, but showed remarkable signs of health, intelligence and good-nature.

Dec. 25. Two water-spouts were observed gradually forming, and majestically passing between this island, Raiatea, and Borabora. The general phenomena of these resembled what we had previously seen, and have described at length elsewhere. But one circumstance, incident to the second of the two that appeared to-day, deserves notice. This spout was projected from the same mass of cloud, hanging over Raiatea, out of which the first had descended. It lengthened rapidly, and became well-defined along the edges, having a bright streak running vertically through the whole tube, which appeared to reach half way down from the cloud towards the sea, the surface of which, though so far below, was considerably agitated, and presented the appearance of a small black vapor rising from the water, and spreading as it rose, till it became as diffused and not more opaque than a fleece of white fog. This followed the lower extremity of the water-spout in its course, but the distance between our eyes and the spectacle being, probably, seven miles, we could not discern whether the water were drawn upward from the sea, or discharged upon the latter from the tube. All that we could plainly ascertain, was, that there must be some connection between the moving column above and the floating ebullition beneath, because they accompanied each other; but there was no visible contact—indeed they seemed quite disparted, having a considerable space between.

Dec. 28. We visited the sacred ground occupied by a royal marae, a mile westward of the station. This deserted pile, which belonged exclusively to the king, and was dedicated to Oro and his two daughters, was upheld for the convenience of finding a pretext to get rid, from time to time, of obnoxious persons, of both sexes; the men slain by assassination, or in war, being presented to the male idol, and the women to his female progeny, who were held to be as cruelly delighted with blood as their parent. But the human

sacrifices brought hither were not allowed to remain and infect the atmosphere. When they had lain upon the altar till they became offensive, the carcasses were transported to Oro's metropolitan temple at Opoa, in Raiatea, which was the common Golgotha of his victims.

Dec. 29. At the public services four hundred adults and two hundred children were computed to be present, amounting to nearly the whole population of the district. Nothing is seen throughout this neighborhood, from dawn till nightfall, unbecoming of Christian conduct, on the Sabbath. Young and old appear, at least, and we doubt not many of them *are*, "in the spirit on the Lord's day." All go to and return from the house of prayer, quietly, seriously, and yet cheerfully. In their dwellings they read and sing, teach their children, conduct their family devotions, and enjoy their temperate meals which have been prepared on the Saturday. This is the more remarkable, because the people have not enjoyed the benefit of a resident missionary's labors among them for more than nine months, and previously they were not either often, or for any long time, visited by teachers. But they love the gospel. "Thy words were found and I did eat them," said one of old; and so say these simple savages, who are just beginning to live upon the bread that came down from heaven, and to feel its nourishing and transforming effects. In their exhortations to one another, they have been heard to say, "Let us not be like the hog which greedily devours its offal, and thinks no more about it; but let us be like the goat, which carefully collects its food, and then goes home, and chews the cud in silence."

A missionary's usefulness in these insular regions—so remote from continental intercourse, so separated into small communities—extends to every thing that concerns life or godliness. He has not only to instruct his charge in the principles of the Christian faith—the nature of gospel ordinances—ecclesiastical discipline—personal, relative, and social duties; but he must teach them how to act in all the stations and relations which they sustain; he must show them in what manner they may build better houses, construct more effective canoes, manufacture domestic furniture, cultivate new crops upon their waste grounds, prepare oil, sugar, tobacco, cotton, &c. &c., for use, or for commerce. In a word, it rests with the minister of religion to form anew the character, not of individuals only, but that character

which shall henceforward, for ages, distinguish a whole people, who at his persuasion have abjured their idols, abandoned the vile customs of their ancestors, renounced the atrocities of war, human sacrifice, and infanticide, and, suddenly almost, have so bridled their profligate appetites, that where universal licentiousness prevailed, and neither constancy nor affection could be found,—the most exemplary sobriety, good-will, and decorum, prevail abroad; while, at home, relatives of every degree have learned to love each other with pure hearts fervently; and in their churches, rising from the ruins of idolatry, the members have learned "how good and how pleasant a thing it is for brethren to dwell together in unity;" and what they have learned they practise.

From the king, through all inferior gradations of society, these people manifest a surprisingly teachable disposition. They listen to the voice of the missionary in the true spirit of discipleship. He has but to tell them what is evil, and they forsake it; what is good, and they embrace it. Nor is this childlike confidence in the instructions of their teachers in any degree attributable to imbecility of intellect, or indolence of habit. From what we ourselves have witnessed, independent of the testimony of the missionaries, we are of opinion that, in mental capacity and discernment, they are nothing behind our own countrymen, so far as their talents or their taste have yet been put to proof. They are docile from an ardent desire to acquire wisdom, as well as from deliberate conviction that they are greatly deficient in that practical knowledge which those who teach it, in disinterested zeal for their welfare, have left their own land, and crossed the ocean, to communicate to them. This may be affirmed generally of the population of those islands which are already evangelized; but it must be acknowledged that there are still, in the most improved districts, too many exceptions—yet fewer, in comparison with the totality, than may be found in some Christian countries. These consist almost entirely of young people of both sexes, impatient of wholesome restraint, and who are recklessly resolved, so far as they can, without going back to the open abominations of idolatry, to follow the sight of their own eyes, and indulge the desires of their own hearts. These are the culprits whose offences occupy the native tribunals, and whose persons are pretty well known by being frequently seen on the public works—when they are sentenced to make roads, build piers, and twist cordage.

1823. Jan. 2. We have had a long conversation with Faaridi, who was formerly the high-priest of Oro, in this island, but now appears to be a genuine convert to Christianity. He is himself persuaded that he was, in some way which he cannot explain or account for, actually possessed of an evil spirit, which used to come upon him unexpectedly, without any excitement of imagination in himself, or voluntary assumption of prophetic frenzy to deceive others. He affirms that frequently, while sitting, in perfect composure, the foul fiend has fallen upon him like a dead weight upon his neck, under which he sunk to the ground, and writhed and wallowed there with horrible agony, till the foam thickened about his mouth, and words, unpremeditated by him, but expressive of infernal sentiments forced into his mind, broke from his lips. These were caught up, by the superstitious throngs that gathered round him, as inspired oracles; and life, death—war, peace—whatever happened to be the subject of his ravings—were determined by these. On such occasions he could get for himself almost any thing he desired, and accumulated no little wealth by demanding hogs, cloth, and other property, as the price of his counsel, or at the peril of his malediction.

When Tamatoa, king of Raiatea, to whom Fenuapeho, king of Tahaa, was tributary, had overthrown idolatry at its head-quarters, Opoa, and thence commanded its abolition throughout all his dominions and dependencies—he (Faaridi) stirred up the king and people here to resist the decree, and fight for the altars and divinities of their fathers, not on their native soil only, if that should be needful, but to strike a bold blow, and at once join the malcontents who yet clave to the old system in Raiatea, which island he might happily conquer for himself in such an holy war. Accordingly Fenuapeho, with his followers, promptly embarked, landed before Tamatoa was aware, and, being reinforced by insurgents upon the spot, presented a formidable front of battle. Tamatoa, however, soon collected a band of heroes. "Few, but undismayed," they met Fenuapeho, with his far superior numbers, eager for blood, and flushed with the assurance of an easy victory. But the conflict had scarcely begun, when the main body of the idolaters were seized with panic and fled on every hand. Fenuapeho, with his stout adherents, notwithstanding this fearful presage, maintained his ground, but at length was compelled to retreat. Being pursued and

taken prisoner, he was brought into the presence of Tamatoa, before whom appearing, not as an ordinary foe, but as a rebel, he expected to receive instant death at his hand. But when he offered his naked breast to Tamatoa's spear, the king of Raiatea nobly bade him live; and thus, by his merciful conduct towards the vanquished, taught them such lessons of Christianity, that the king, the chiefs, and the people of Tahaa readily forsook their gods, whom they had proved to be impotent against his God. Fenuapeho, being restored to his little kingdom, by the generosity of his conqueror, not only nominally embraced the gospel, but, ever since his conversion, has been its ardent and consistent advocate and promoter. One of the first-fruits of his new profession was a striking evidence of its sincerity, for he established a missionary society among his subjects, who, though not exceeding eight hundred, of all ages, have raised contributions, in produce, to the annual value of seventy pounds sterling. Faaridi, astonished at the victory obtained by Tamatoa, was equally convinced, with the latter, of the irresistible power of the God of the Christians. Nor was he less affected by a sense of his mercy (an attribute of Deity never known before in these parts) in the clemency shewn by the king of Raiatea, when he had his enemies at his feet, and might have utterly extirpated them. He, therefore, abandoned Oro, and acknowledged Jehovah; nor do we learn that he has, since then, acted otherwise than became a true worshipper of the only true God.

Jan. 7. An old custom—one of the very few good ones which have survived the wreck of heathenism—was acted upon a few days ago. A man, of low rank, sent a great black hog through the district, with an intimation to all whom it might concern, that he wanted thirty-six fathoms of cloth. The carcass was carried from house to house, but no one would receive it, nor could any company of neighbors be persuaded to take the bait, tempting as it was, the practice being, in such a case, that whosoever tastes of the flesh is bound to do his proportion of the work, or furnish his quota of the commodity, required. Undiscouraged by his ill luck, and determined to try all fair means of obtaining his object, the owner forwarded his pig to the king, who not being at home at the time, the queen received it, and ordered it to be cooked. A number of women, who had themselves rejected the overture, hearing of her majes-

ty's acceptance of it, and knowing that she must manufacture the whole quantity of cloth with her own hands, unless voluntary assistance were given, *aroha'd* her, that is, they had compassion upon her, which they showed, first, by going to her and partaking of the dressed hog, and then by making each a portion of the quantity demanded, which was thus soon completed and sent to the poor man's house.

In the evening we attended the meeting of the candidates for baptism, of whom there are a hundred and thirty-six, men and women. We have frequently been struck with the native figures of speech used by these islanders in their exhortations to one another, as well as in their prayers. One said, on a late occasion, "If we do not acknowledge God in the bananas, which furnish so much delicious food to our mouths, they will appear in judgment against us for our ingratitude." Another remarked, "Let us not resemble the *bamboo*, which has a smooth and polished rind, but is hollow within; let us not resemble the *raau fara* (a species of palm), which is hard and solid on the outside, but rotten at heart; let us not resemble the cocoa-nut tree, which grows quickly, but soon decays; but let us resemble the *ati* and the *miro*, and the *purau* trees, which have not only a sound appearance, but are firm and solid throughout."

Jan. 15. We have just concluded a tour of this island during the past week. In general features, both of sublimity and loveliness, Tahaa appears so much akin, if the phrase may be allowed, to her beauteous sisters which have been already delineated, that we need not dwell on any topographical particulars. It is distinguished, perhaps, by the number, breadth, and commodiousness of its harbors, with which the whole coast is indented, some running quite into the heart of the country. These are generally screened by precipitous eminences, which slope down to the water's edge in many places, and are luxuriantly clad with vegetation, herbage of the rankest growth, impenetrable thickets, or superb forests. Between the mountains and the beach, here, as elsewhere, there is, for the most part, a line of rich, flat land, while all the fruits found in corresponding regions are abundant on the various soils most congenial to them, from the marshy borders of the lagoon to the bare rocks on the highest hills. Comparatively, little of the soil is yet under cultivation; disease, drunkenness, debauchery, wars, assassinations, and

infanticide, having awfully reduced the population antecedent to the introduction of Christianity with its humanizing and regenerating influences.

The inhabitants of Tahaa were esteemed among the bravest and the fiercest warriors of the west, but, from their proximity, were especially the terror of their neighbors the Raiateans. At the head of a bay, called Taata-luai, a singular rock was pointed out to us, the surface of which exhibits an inclined plane, between four and five hundred feet in ascent, at an angle of about 45 degrees. Here the youth of Tahaa used to exercise their limbs and their breath by running, at full stretch, from the bottom to the top without stumbling, stopping, or touching any thing except the ground with their feet. Those who could accomplish this were reckoned first-rate men for the feast or the fray. Champions from other islands frequently came hither to vie with the natives in performing the same feat, though few succeeded. Several of our native boat's company tried the experiment, but, though active able-bodied men, there was only one who could scale two-thirds of the elevation without having recourse to his hands. The rock itself, in a geological view, is the greatest curiosity of the kind that we have seen for a long time. It is an agglomeration of basaltic columns, of different shapes and dimensions, some triangular, others four-sided. The shafts, which are about twenty feet long, all lie horizontally, and being exposed at one end, towards the valley, it is manifest that they are fragments which have probably been disrupted from the superior mountain, and, having slidden down the slope, remain in bulk at its base like a mass of sculptured ruins dislodged from the cornice of an ancient temple, whose walls, though dilapidated, still stand, in defiance of earthquake, war, and wasting elements—time's ministers of destruction.

From the declivity of another mountain, of far greater elevation, as we were cautiously descending, we were gratified with the appearance of a water-spout, in rapid motion, sweeping athwart the horizon, from Huahine directly towards Tahaa, and pouring down its contents with great violence upon the sea. At first it resembled a slender tube, depending from the cloud, but soon enlarged into a broad volume of dark, dense rain, which, though it threatened to come over our heads, was happily turned aside, and roared along

the flank of the hill, drenching us with its skirts, and accompanied by so furious a gust of wind that we could scarcely stand upon our legs before it.

January 17. At the meeting of the baptized several addresses were delivered by the natives. That by the king was worthy of a Christian patriarch, the character which Fenuapeho now nobly sustains among his willing and affectionate subjects. He warned them against resting in forms and professions of godliness, telling them that they had now *the outside* of religion—the Sabbath, the Scriptures, the ministry, baptism, and the sacrament—but these, however excellent, would be of no avail unless they had a new heart and a right spirit *within* them. This prince is a faithful but stern dispenser of justice. His own wife and one of his daughters, on two several occasions, having offended, in a manner not to be passed over without flagrant partiality in their favor, were sentenced to do the usual portion of labor on the pier; and no person was allowed to help either of them to complete her task. In highly civilized society discreet statesmen may question the wisdom of degrading exalted personages, when they do wrong, by condemning them to vulgar punishments, but in the transition-state of manners which exists here, both the equity and the expedience of undiscriminating policy may be vindicated on legitimate grounds. The effect, at least, is good, and the only plausible objection against such equal justice, even in our country, is that the effect would be pernicious,—hard usage of the privileged orders being revolting to our notions of the courtesy due to rank and fortune.

The marriages of the common people, in former days, were simple compacts between the parties to live together as long as it suited their convenience or their caprice. But the *feia maua*, the order of kings and head chiefs, celebrated their nuptials with extraordinary rites. When one of these high and mighty ones had chosen a wife, he went and stood before the marae, while the woman cut down some sugarcanes which she brought and laid at his feet. The mother of the bride then cut her own person cruelly with a shark's tooth, and, having filled a cocoa-nut-shell basin with the blood which flowed from her wounds, she presented it to the bridegroom, who immediately threw both it and the sugarcanes from him, and the latter being considered sacred, nobody was allowed to eat them. A hog was then slaugh-

tered, and a feast concluded the ceremony. Polygamy was common in [illegible] islands among those who could support the expense [illegible] The present king of Tahaa had four wives; old M[illegible]ani, of Tahiti, had upwards of thirty. This practice is now utterly abolished.

The islands of Tahaa and Raiatea lie within the inclosure of the same reef, in which there are only a few narrow openings that will admit the passage of large vessels. The water *within* this rocky circumvallation is generally shallow, affording good anchorage; without, the depth is unfathomable. The reef is from forty to fifty yards in breadth, and stands little above the level of the sea, of which the breakers are continually foaming upon it. This amazing mole is one mass of dead coral—as the material of which it is composed is called when the insects that wrought it have finished their labors, and die sepulchred in their own dwellings. For, as no successors can carry the masonry above their native element, when these cities of the deep (more populous than the world itself, reckoning man and the nobler animals only) reach the surface, the generation of builders either becomes extinct, or thenceforth extends the edifices laterally to unimaginable depths and breadths beneath the abyss. It has been indeed asserted, that the coral-insects always commence their operations in shoal water, or on the tops of submarine mountains, which may be higher from the bottom of the ocean than the Andes or Himalayans rise through the atmosphere; but, unless those regions could be explored, ten thousand fathoms lower than plummet ever sounded, it must remain a mystery, *whence* such minute agents begin their accumulations, *how* they carry them on without substantial materials, and *where* (except within the washing of the waves) it has been said to them, "Thus far shall ye go, and no farther."

Tahaa lies northward of Raiatea, the straits between being from one to two leagues broad; the former about forty, and the latter fifty, miles in compass, though twice that length would scarcely measure the one or the other, if the bays and harbor were coasted. Tahaa, in particular, is so irregularly shaped, that the people themselves compare it to the cuttle-fish, the projecting headlands and intrusive creeks resembling the many tails or tentacula by which that animal, so frequent in these seas, catches its live food, and which, being furnished with suckers, have power, in the larger species, to detain

a man under water till he is drowned, as by an incubus, and becomes the monster's unresisting prey. [illegible] and Raiatea (like a well-wedded couple) are also distin[illegible] beyond others of the group to which they belong, by t[illegible]ber of beautiful little motus that peep above the water arou[illegible] them, and might pass for their infant progeny. Nor need this be regarded as altogether a fanciful assimilation; these motus all stand upon the reef, waving their palms over the lagoon; and, if the invisible architects continue to aggrandize them, only atom by atom, through a computable period, they must arrive at length at the state and dignity of islands. Not less than fifty-four of such dependencies encircle Tahaa alone. These, though unpeopled, are valuable property, claimed by the land-owners of the opposite district of the mother land; and they are much frequented for the fruits spontaneously produced upon them, and the fish which abound on their shores.

Jan. 29. We find two species of ants here, of which the most annoying are the most prolific, swarming every where, and devouring all they can penetrate and swallow, with their locust-like jaws and wolf-like stomachs. The comparatively innoxious species are barely half the size of the English ant, whereas the destroyers are ten times their bulk and number. These pests are surprisingly active, and in doing mischief indefatigable. Our friends the missionaries are obliged to place their provisions on pedestals standing in water vessels, to fortify them against these ravenous marauders, whose strength is yet more remarkable than their subtilty of instinct and perpetuity of motion. A single insect of this kind seized upon the spine of an echinus, three inches long, and which must have contained both bulk and weight several hundred times exceeding those of the ant itself. The latter, notwithstanding, dragged away the booty with apparent ease. A few of these insects will attack one of the huge brown cockroaches of this country, quickly overpower, kill and hurry the carcass off to their holes. This morning Mr. Tyerman had taken a large mosquito, and laid it upon his desk for the purpose of microscopic examination. Two of the smaller ants, being on the scout, found it, and immediately fell to the work of demolition. These were presently joined by six of their comrades, whose assistance was both timely, and, as will be seen, well rewarded. The long wings and legs being unmanageable, except on the

spot, the whole party united to gnaw them off, and lay them aside. They then divided the body from the head and shoulders, when (as it appeared to us) the two first ants, to whom the property belonged, each carried off his moiety of this most precious part of the prize, and abandoned the offal (the wings and legs) as the perquisites of their auxiliaries, who soon left nothing of their share unconsumed.

Jan. 30. We witnessed the division, on the shore, of an extraordinary draught of fishes, of the salmon species, which loaded two canoes. There were a hundred and thirty-two, weighing, on an average, seven pounds each, or more; probably half a ton in the whole. They had been caught, in the course of the day, with a large new net, in the making of which almost every body in the island (we were told) had had a hand. The man to whom it belonged, some days ago, sent two hogs round the country, announcing that he wanted a net of such dimensions immediately; and, since nearly all the people had tasted of the savory meat, each was thereby bound to take a part in the manufacture of the article required. As this was the trial of the net, the products were considered sacred, being first-fruits, and, according to ancient custom, were presented to the king. But, though Tamatoa received all this mass of fish, he took no more for the use of his own family than they could eat at a meal; and the rest, after selecting a few of the finest for the missionaries, he ordered to be distributed among the people, by whom they were carried joyfully to their homes; and it might be said that a whole population supped on fish that evening. The loathsome practice of eating fish raw was common in the Society as well as the Sandwich Islands, and probably occasioned some of those diseases which, in addition to habitual cruelty and profligacy, had dreadfully thinned the population during the last half century. Notwithstanding the warnings of the missionaries, and the experience, in some cases, of immediately fatal effects, from the indulgence of a gross appetite, many of the natives are yet addicted to this as a luxury. Whether by feeding on such indigestible food, or otherwise indulging themselves to excess in consequence of the plentiful supply, several persons were seized with severe illness in the course of the night, and had reason the next day to lament their intemperance.

But the ants are by no means the only destructive animals here—the hogs may dispute with them the prize of devas-

tating voracity. They devour or destroy all before them. They rob the very ovens of the food preparing in them, not sparing the flesh of their own slaughtered companions which may be deposited there. These ovens, it will be recollected, are scooped in the ground and fired with wood, under the ashes of which, with the addition of heated stones, the provisions are laid, and covered up with earth, till the batches are sufficiently baked. The swine, whose wits, in this respect, are as sharp as their appetites, will carefully open such *tumuli*, grub out the hot stones, and, seizing the delicious morsels, run, with the spoil smoking between their teeth, to the next water, into which they plunge it to cool, and then greedily enjoy the repast. This morning it was discovered that seven or eight hogs, old offenders, had committed a burglary upon the large oven near Mr. Bourne's house, in which nearly forty bread-fruits, split, and intended for breakfast, had been placed. The whole apparatus had been demolished, the earth, ashes, and stones were scattered abroad, and the precious contents consumed. Scarcely any fence will preserve plantations from their invading prowess, in mining, sapping, and storming, when they are sufficiently tempted to make the effort. They will walk round a large inclosure, trying every yard of paling or wattling, to discover a flaw through which to effect a breach. If the persuasion of insinuating snouts, or the violence of rampant feet, will not accomplish this, they will retreat ten or twelve yards backward, and rush head foremost against the obstruction, through which they seldom fail to make a neck-or-nought entrance. When one of these ravenous animals is happy enough to find a banana-tree with a bunch of ripe fruit suspended above his reach, but not above his ambition, he does not waste his strength, like Æsop's fox with the grapes, leaping at an unattainable object, but wisely and leisurely sets himself to gnaw through the trunk, and bring the treasure to the ground ; and this he will never relinquish, though he toil for hours, till his industry has been rewarded, and he literally eats the fruit of his labors.

Feb. 9. Having been detained here by contrary winds during the past week, after we had taken leave previously to embarking for Borabora, we had the privilege, this day, to witness the baptism of a hundred and ninety-eight candidates, of whom eighty-four were adults, and a hundred and fourteen children. Of the latter, sixty-five were boys, and forty-

nine girls; and of these, ten or twelve only appeared to be upwards of seven years old. It was an affecting consideration, as we looked upon the lovely and innocent countenances of these little ones, to reflect that a large majority of them owed their lives to the gospel. These ought indeed to be children of God; for, previous to their birth, two-thirds of the infants that came into existence were put out of it as soon as they breathed the atmosphere of a region under the dominion of the prince of the power of the air, who wrought in the hearts of parents "without natural affection" to destroy their own flesh and blood. There have now been baptized, in Tahaa, four hundred and sixty-eight persons, old and young, all of whom are under Christian discipline and daily instruction. These constitute two-thirds of the population; the remainder, with a few idle or profligate exceptions, attend the schools and the public means of grace.

Feb. 10. A youth, not more than sixteen years of age, having been found guilty of attempting to persuade another boy, younger than himself, to be tatooed by him, was sentenced to be daubed from head to foot with black and white. He was then tied to a pole, and carried upon men's shoulders, before all the inhabitants of the district, to the pier, where, being laid down, the lad whom he had tried to seduce to a heathenish custom was directed to flog him smartly till he begged pardon, and promised to leave off his wicked ways, for this was not the first offence of the kind of which he had been convicted. He was accompanied to and from the place of punishment by a crowd of young folks, who shouted and hooted at him.

Feb. 11. The following are the names of a few of the persons who were baptized on Sunday last, and we give them as specimens of the style and character of such appellatives:—*Maro*, a girdle; *Moiri*, cloudy; *Fara e*, another pine-apple; *Tipape*, a water-fetcher; *Reiatura*, neck of a god; *Haamarurai*, a cloudy sky; *Teaparai*, lost in the clouds; *Ariiori*, a dancing king; *Viivii*, polluted with mire; *Vaiarii*, water for the king; *Faretaata*, a house full of people; *Otahia*, a laughing-stock; *Vahapata*, a mouth that sputters out food as children; *Pauma*, a kite; *Uvini*, a parrot; *Ohi*, a bamboo; *Raipoai*, a hungry sky, &c. &c. It is often difficult to ascertain what meaning is associated with the words of which proper names are composed, the literal sense being almost none at all.

Feb. 12. Four men and two women being convicted of indecent practices, to the great scandal of the neighborhood and the confirmed disgrace of their own characters—similar crimes having been proved against all of them before, and the chastisements then inflicted having failed to reclaim or deter them—they were condemned to be fastened singly to a kind of pillory, and carried upon the shoulders of stout men all through the settlement, and back again to the pier, and there compelled to finish the work which was uncompleted under their former sentences; after which new tasks were assigned to each, which they would scarcely be able to perform in less than several months. All the stones which are employed in building the pier must be brought by the convicts out of the sea, from a considerable depth; and being of no small weight, the drudgery, one might suppose, in such a climate as this, would be intolerable; but, severe as it is, there are those who seem to disregard it, or rather love their crimes in spite of it; and here, as elsewhere, culprits who have oftenest suffered the penalties of the law are most hardened in their iniquity, and reckless of its wages—shame, toil, and servitude.

CHAPTER XXVII.

Arrival at Borabora—Missionary Settlement at Beulah—Appearance of Native Congregation—Congratulatory Addresses and Presents—Marriages—Island of Maupiti—Reflections on its Loneliness—The Deputation welcomed—Savage Practices of the People of Maupiti in former Times—Effects of Infanticide—Ninety Persons baptized—Deserted Maraes—Missionary Collection—Return to Borabora—Estimation of the Scriptures—Rogues and Vagabonds—Execution of a Criminal—Missionary Meeting—Laws revised—Prisoners' Sentences commuted—Fortifications.

Feb. 13. With a fine breeze, we embarked this afternoon in Mr. Orsmond's boat, accompanied by Mai, one of the two kings of Borabora, who had kindly come over from thence expressly to convoy the deputation, in honor of the Society whose servants we are for Christ's sake. That singular island, at the distance of fifteen miles, came full upon our view, when we had passed the reef of Tahaa and entered the open sea. It consists of one pyramidical mountain, towering, as it fronted us, very steeply, to the height of two

thousand feet, and crowned with an inaccessible crag of bare rock, which appeared to be a quadrangular mass, laid on like a topstone. Below this, herbage and trees gradually thicken downwards to the shore. On the east and west, the flanks slope more gradually, and the lower end presents a gently undulated surface till it dips into the sea. The light wind bore us slowly towards this noble object, which we contemplated with unsatisfied but imperceptibly changing delight, as its features increased in magnitude and distinctness, till, in the luxuriance of a fertile, fair, and peopled isle, we forgot the dim and visionary grandeur with which we had first beheld it, looming upon the horizon, and scarcely seeming to be "of the earth, earthy." Near though it seemed, at the end of four hours, and as if we might have swam to it, yet, before we could reach the port we aimed at, the sun went down, and the glorious scene became a black shadow, whose outline was broadly distinguishable from the sky on which it was delineated, while it darkened our path upon the deep waters beneath, as we warily steered round the western extremity, that terminates in a reef far stretching into the sea. This point must be doubled to enter the lagoon of the missionary harbor, which is further defended by a barrier of coral rock, a small island called Tabua, and several motus, encircling the basin. The night was clear and calm, the firmament alive with stars, and the sea as quiet as a slumbering infant. Thus favorably circumstanced, at midnight, a time most unseasonable for threading an intricate and perilous maze of rocks, and shoals, and fathomless gulfs, we were mercifully brought through the opening in the reef; and about two o'clock in the morning landed in Borabora.

Feb. 14. The missionary settlement, picturesquely skirting the bay, is called *Beulah*, and there are circumstances in the recent history of this obscure island which warrant the quotation here of that splendid portion of prophecy in which the word occurs; and, surely, without violence, more than one of the exceeding great and precious promises which it contains may be applied to the little Israel of Borabora, and to Beulah, its Jerusalem: "The Gentiles shall see thy righteousness, and all kings thy glory; and *thou shalt be called by a new name*, which the mouth of the Lord shall name. *Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.* Thou shalt no

more be termed *Forsaken*, neither shall thy land any more be termed *Desolate*; but thou shalt be called *Hephzibah*, and thy land *Beulah*; for the Lord delighteth in thee, and thy land shall be married." Isaiah lxii. 2—4.

We shall forbear to expatiate on the local scenery, the patriarchal form of government, the church services, the improved style of building, and the progress of civilization, in the train of the gospel, among these people,—having recorded at sufficient length corresponding circumstances in our observations upon other islands. Borabora, in these respects, is behind none which we have visited in the windward group; or, to say the least, it might be exhibited as a favorable average specimen, on all the points above-mentioned, of the whole.

Borabora is divided into seven districts, over which there are two kings, Mai and Tefaaoro. Mai is distinguished, like his royal brethren of Raiatea and Tahaa, for his fervent piety, his peaceful spirit, and the wise administration of his government. When Mr. Orsmond came hither, in 1820, this prince, who owned the district in which the settlement stands, gave him possession of a considerable portion of land adjacent, for the maintenance of the mission.

Feb. 16. (Lord's day.) At the early prayer-meeting nearly the whole congregation, amounting to a thousand persons, were present. Two natives, including Mai, the king, engaged in the public services, by offering such prayers as one would wish might ascend every Sabbath-day from the lips of all Gentiles under heaven, for such could not fail to bring down upon the earth blessings that would soon remove the direst effects of the transgression for which the ground was cursed after the fall of man. Mr. Orsmond preached twice, in the fore and afternoon. The people were exceedingly quiet, and seemed to hear with devout attention, and to join heartily, with sweet voices and delighted countenances, in singing the praises of God. The aspect of the assembly was more *native* than the motley garments, of divers colors and patterns, to which we had been familiarized in some other places; most of the people being clad in the simple, but beautifully becoming, array of their ancestors, and that in *full* costume, not scanty and immodest, as it was generally worn in their pagan state. This consisted of ample folds of their own manufactured cloth, as white as snow, girt about their loins, with the graceful tibuta of the same

thrown over their shoulders, and fastened upon the breast. The men wore hats, and the women bonnets, made of the purau-bark, delicately wrought into the only exotic article of dress which they have yet adopted; coverings for the head (though these might be supposed indispensable comforts in a tropical climate) having been little used in former days, except by warriors, and on festival occasions by dancers and officers of ceremony. Not a dirty disorderly individual of either sex was to be seen throughout the whole congregation; and the behavior, as well as the looks, of the children in the house of God, to us appeared most ingenuous and engaging—natural and simple, though under restraint. Had the Redeemer been visibly present, He surely would not have disdained to say, even here, "Suffer the little children to come unto me, and forbid them not."

Feb. 17. This morning was appointed to welcome us to Borabora. Kings, chiefs, raatiras, and common people, assembled in the chapel. After the devotions were concluded, and several congratulatory addresses had been delivered on both sides, two of the principal men stepped forward, and presented each of us with a beautiful mat, prepared of the finest materials, and in the most ingenious style of native manufacture, as a token of esteem and respect of *all* the people of the island. A third chief then delivered to our care another article of the same kind, into the texture of which the name *Griffin* had been wrought. This we were requested to convey, also, in the name of *all* the people, as their pledge of gratitude to the Rev. Mr. Griffin, in England, from whose congregation their missionary, Mr. Orsmond, had come out. In the evening all the children, three hundred in number, with their teachers, the king (Mai) leading up the boys, and his queen the girls, were assembled in the school-room, to say *iaorana* to us. When we entered, the little ones all stood up, and sung a hymn, specially composed for the occasion by Mr. Orsmond. They afterwards passed in classes before us, when we took a hand of each in turn, and gave them our blessing, praying that greater blessings than we *could* give might ever be upon their heads.

Feb. 18. A wedding was solemnized here this afternoon. The parties had met, been mutually pleased, and agreed to live with one another, after a few hours of well-spent acquaintance. This is not unfrequent here, though long courtships are; and so, we may add, are matrimonial delin-

quencies, such as formerly abounded, and involved the whole community in the most revolting state of profligacy. Marriage compacts are easily arranged, and the overture may be made by either party, the woman as well as the man, and, according to ancient usage, as often by the former as the latter. A message of affection, with the request of a return in kind, is sent by a friend, or a note is written on a plantain-leaf with the point of a stick. The answer is generally as prompt as the proposal is direct—either *aita*, no, or *ua tia*, it is agreed; but in most instances, since the knowledge of the gospel has led to more refinement in conduct, those who are united in that relation have obtained sufficient previous knowledge of each other's characters, as well as a satisfactory understanding of each other's minds.

Feb. 19. Tero, king of Maupiti, having come over to Borabora to invite and convey us to his island, we sailed with him thither. The wind being very moderate, our crew were obliged to labor hard at the oar, to make progress, all day; and even at midnight we were several miles from our desired haven. This is a very small island, lying due west from the missionary station at Borabora. The opening in the reef is on the south-west side, very narrow, and deemed difficult of access. Indeed, we found it so; for, though there had been little wind to stir the sea, there was a great swell towards the entrance, and a strong current setting from it at the same time. The moon had gone down several hours before we reached this dangerous strait, which darkness rendered doubly fearful. The king himself, therefore, as being best acquainted with the navigation, took the helm, and steered our boat with great composure, and such good judgment, that we shipped no sea, though a heavy one broke upon our stern, and made our little vessel reel again. In the course of half an hour, through a merciful Providence, we had safely made the transit from a swollen ocean, through conflicting breakers, into the calm lagoon. Day dawned, and the sun rose upon its one high-peaked mountain, as we entered the harbor, and landed on this pretty spot, which is so small, and yet so adorned, that it seems rather a resting-place for those who traverse the vast Pacific, from continent to continent of the extremities of the old and new world, than the fixed and hereditary seat of a distinct population. In truth, there are hundreds of islets, scattered over this immensity of water, of which the same may be said;

and yet, upon their handbreadth of soil, after the fathers have come up the children, through untold generations, leaving, as they disappeared, no more trace of their fugitive existence than the breakers that were contemporary with them have left of their foam upon the reefs.

Feb. 20. The whole population was waiting to receive us at the pier, and all voices were raised to say iaorana; all countenances were smiling upon us, as though we had been angels just lighted from heaven upon their soil; while all hands were stretched out to welcome us, as men of like passions with themselves, drawn by affection from the ends of the earth to visit them in their lowliness—and in their loneliness too; for what a speck upon the ocean—what an atom among the nations—is poor Maupiti! And yet to the father, whose father's bones lie there—to the mother, whose mother nursed her on that very spot—and to the babe that dances in her arms, as full of life and spirits as though it were all over wings, and could fly like a lark into the firmament, if restraining love would let it—to those parents, and to that babe, Maupiti is home, and country; all that all the world can be to them,

> "Whose souls proud science never taught to stray
> Beyond the solar walk or milky way."

How false, yet how touching, are the lines that follow these! One almost wishes that they had been true, the picture is so captivating:—

> "Yet simple Nature to his hopes has given,
> Behind the cloud-topt hill, an humbler heaven;
> Some safer world in depth of woods embraced,
> Some happier island in the watery waste.
> * * * * * * *
> * * * * * * *
> *To be*, contents his natural desire,
> He asks no angel's wing, no seraph's fire;
> But thinks, admitted to that equal sky,
> His faithful dog shall bear him company."
>
> ESSAY ON MAN.—EPIST. I.

Alas! *such* a race of "Indians" never existed any where on the face of this fallen world, in a state of nature—or rather, in that state of heathenism in which the best feelings of nature are incessantly and universally outraged. What

notions the simple people of these islands had of "heaven" has already been shown, in the course of this Journal, on various occasions, so far as we durst draw the veil from abominations, not lawful to be uttered, which were associated with their notions of the spiritual condition of the dead. Since, however, "life and immortality have been brought to light by the gospel," whether or not they ask the "angel's wing, the seraph's fire," they now desire a better country, that is, an "heavenly;" and we must add in the confidence of faith, "wherefore God is not ashamed to be called *their* God; for *He* hath prepared for them a city."—Hebrews xi. 16. In the evening, Mr. Orsmond preached to the people from the words, "Who, when he came, and had seen the grace of God, was glad, and exhorted them that, with purpose of heart, they should cleave unto the Lord."—Acts xi. 23.

Feb. 21. There was a general assembly of the inhabitants to *aroha* us, as the representatives of the good people of *Beretani*, who had sent them the great word,—the word of God, which had sounded forth from our shores even to theirs. Mutual congratulations were exchanged, and there was that feeling abroad among all classes, which had an enemy of the gospel witnessed, however hardened in unbelief, he must have caught the infection for a moment, and exclaimed, "See, how these Christians love one another!"

Maupiti received the "good tidings of great joy, which are to all people," in 1817, not from the lips of strangers, who had imperfectly learned their language, and could only teach the most glorious truths in phraseology as broken as if infants possessed of full-grown minds, but with a vocabulary not more copious than of a primer, were instructing adults in arts and sciences,—as the teaching of missionaries, in many instances, must have been among barbarian tribes:—Maupiti, we say, had received the "good tidings," not from strangers, but from two native teachers, whose lips the Lord had opened, that their mouths might show forth his praise, and who, in their own tongue, could tell the idolaters of this island what God had done for Borabora, whence they themselves came. Their testimony was believed; the maraes, with their altars and their divinities, were overthrown, and small and great acknowledged "the only true God, and Jesus Christ whom He hath sent." For four years, these "two witnesses" continued to "prophesy" to their brethren, and

it was not till December last that a European preacher showed his face among them. Mr. Orsmond, from Borabora, at that time visited the new converts at Maupiti, as Barnabas the first Christians at Antioch; when he likewise experienced the gladness of that "good man, full of faith and of the Holy Ghost," expressed in the text from which we have stated that our companion hither preached this day, when "he saw the grace of God." We are mistaken, if this lovely spot, alone as it lies at a considerable distance from the rest of the Society group, was not the first amidst these seas that was evangelized by the labors of native teachers.

It is a very remarkable example of the influence of Christianity on the single-hearted, generous-minded people of these petty but not insignificant realms, where ambition, not less than cruelty and licentiousness, formerly bore sway, and the right of power alone gave a title to rule,—that, when Borabora had exchanged the bondage of Satan for the yoke of Him who was meek and lowly of heart, her inhabitants not only sent messengers to Maupiti to proclaim spiritual liberty to the captives there, but Mai, one of her kings, who had held that island by conquest, spontaneously restored it to Tero, its rightful sovereign, who now reigns here in righteousness, as his ancestors reigned before him by violence. The warriors of Maupiti were not a whit behind the most ferocious of their neighbors, in the malignancy and inveteracy of their enmities, and the reckless havoc of life which they made in their wars. When a combatant had slain a distinguished adversary, after the fray was over, the perishing carcass was left upon the field for a day or two. It was then dragged to the marae, when the victor and his friends would stand over it, and exult in the most savage manner over the corrupted mass. Each taking a fibrous wand of cocoa-nut leaf, tough as whalebone, in his hand, to employ as a drumstick, they would beat the body with these till they were weary; saying to it, "Aha! we have you now; your tongue fills your mouth, your eyes stand out of your head, and your face is swollen; so it would have been with us if you had prevailed." Then, after a pause, they would renew their impotent stripes, and not less impotent taunts:—"Now you are dead; you will no more plague us; we are revenged upon you; and so you would have revenged yourself on us, if you had been the strongest in battle."—Again; "Ah! you will drink no more ava; you will kill no more men; you

will disembowel no more of our wives and daughters; as we use you, you would have used us; but we are the conquerors, and we have our vengeance." When they had tired themselves, and beaten the flesh of the corpse to mummy, they broke the arms above the elbows, placed flowers within the hands, and, fastening a rope about the neck, they suspended the mangled remains upon a tree, and danced with fiend-like exultation about it, laughing and shouting as the wind blew the dislocated limbs, and the rent muscles, to and fro.

Next to murder in all its forms of battle, sacrifice, assassination, and infanticide, robbery was practised to perfection among these islanders—Hiro, the god of thieves, being served with scarcely less devotion than Oro, the god of war. The devotees of the former, of course, excelled in subtlety, as those of the latter in courage. When they had marked a well-stored house for purposes of plunder, one of the party would steal into it during the night, and secure a leg of the master, and of every inmate likely to be formidable, while they were asleep,* by noosing the limb with a rope, which he fastened to one of the posts that supported the building. His comrades, in the meantime, climbed upon the roof, and, opening holes through the thatch, drew up, at their leisure, all such valuable property as was wont to be hung upon frames or against the walls. While they were fishing in this manner, and, by means of strings and hooks, catching one precious article after another, if the owner or any of his household awoke, and in alarm leaped forth to sally out upon the burglars, the rope round his leg checked and threw him upon the floor, and the enemy precipitately decamped. To secure their hogs, the natives sometimes chose to sleep upon a board laid over the sty where the animals were lodged. A rogue would watch his opportunity to run against this precarious bedstead, and roll the astonished occupant in the dust, who, being thus suddenly awakened, naturally ran after the assailant, who cunningly acted as a decoy, and drew him away from the premises, while his comrades roused the reluctant hogs, turned them out of their quiet inclosure, and drove or carried them off, squalling, upon their shoulders.

Feb. 25. In the school we counted eighty boys and sixty girls: the disproportion between the sexes among the adults

* These people sleep *very* soundly, of which fact we have heard some remarkable proofs.

is at the rate of three men for two women. This inequality, so far as regards the rising generation (emphatically *rising*, in this respect), is gradually diminishing, since the abolition of infanticide, of which formerly females, at their birth, were the principal victims. There are now about two hundred children in the island, under ten years of age; while there are comparatively few between that age and twenty. The gap is fearful in that interesting stage of human existence, having been made by those whose progeny would have filled it with youth and strength, intelligence and loveliness, had not the parents themselves killed all these in the bud, and left the fairest branch of the tree of life almost flowerless and fruitless.

It is remarkable, that, though so many infants were destroyed immediately after their birth, those which were preserved were nursed with the most passionate tenderness and jealousy of affection. Not only would an injury—a blow, for example, casually or intentionally—inflicted by a man upon a child, be revenged sevenfold by its father—but if a boy or girl, in a quarrel, hurt one of another family, the parent of the sufferer would take his club, and go to the house of the offender's parents, and demand satisfaction. This was either given, to a sufficient amount to appease the challenger, or the other parent seized his club also, when to battle they went, and seldom desisted till one of the combatants was slain.

March 2. (Lord's day.) Ninety adults and children have been baptized yesterday and this morning. There are not now more than sixty unbaptized persons, of age to judge for themselves, in this island. A church upon the independent plan, was also established here, of which the first members were the two teachers from Borabora, Tero, the king, and five others. On this occasion the holy communion of the body and blood of Christ was celebrated for the *first* time in Maupiti; thus may its inhabitants "*show forth the Lord's death, until He come!*" What hath God wrought here, where Satan formerly wrought his direst purposes! In every part of this beautiful island, there are traces of a population, once numerous and flourishing, among the valleys and on the wooded sides of the mountains, till reduced by war and infanticide to a few families scattered along the shore. But the gospel found the population thus perishing, and said to the small remnant, "live," when, forthwith, it revived. It

is now increasing on every side, and rebuilding the waste places of former generations. The multitude of maraes, not less than two hundred and twenty, within a circumference of ten miles, must, latterly, have equaled the number of dwellings. These were of many sizes, but, in general, small, and built in the rudest manner—mere squares of ill-shapen and ill-piled stones, now more picturesque in decay than ever they had been in their glory, when they were deemed to be temples of divinities. These were erected in any place and at any time, when the priests required, by the slavish people. On such occasions the former overlooked the latter at their work, and denounced the most terrible judgments upon those who were remiss at it. The poor wretches were thus compelled to finish their tasks (burthensome as they often were, in heaving blocks from the sea, dragging them ashore, and heaping them one upon another) without eating, which would have desecrated the intended sanctuary. To restrain the gnawings of hunger, they bound girdles of bark round their bodies, tightening the ligatures, from time to time, as their stomachs shrunk with emptiness. And, when the drudgery was done, it was not uncommon for the remorseless priests to seize one of the miserable builders, and sacrifice him to the idol of the place. After battles, the dead bodies of enemies were laid upon these maraes; but the lower jawbone of each was sent to Raiatea, as the representative of the whole carcass, which was supposed thus to be offered to Oro, at his head-quarters, at Opoa. Long strings of these relics might be seen there, suspended about his marae.

March 5. A missionary society was formed at a meeting held for that purpose: freely having received the gospel, the people were prepared freely to communicate it to tribes who had it not. A thousand bamboos of oil were subscribed, and men, women and children, all expressed themselves eager to contribute what they could, however great or however small their offering might be.

March 6. We returned to Borabora.

March 10. The people here having learnt that we had two copies of the Acts of the Apostles, newly translated into their tongue, we were applied to by many for the loan of the same, in the evening, that they might take the books home to read in their families. So far as was possible, we were glad to accommodate these eager inquirers after the word of God, which, from the necessity of the case—a necessity

attended by many valuable advantages—is thus communicated to these uninstructed converts, portion by portion, as they can bear it, and as the slow labor of rendering its multifarious contents in their language will admit. We doubt not, that those to whom we have lent our two copies of this interesting section of the sacred Scriptures will be occupied, all night, in reading how the gospel of old was preached among the Gentiles, as it is now among themselves, to their friends and neighbors.—A little boy, who is very ill, requested his mother to read something out of the New Testament to him, saying, "I want the comfort which that book can give me in my sickness." His mother answered that she could not yet read a chapter in it. "Alas!" rejoined her son, "my mother!—have you been so long learning, and cannot you yet read the Holy Scriptures?" The poor woman burst into tears, and sat down overwhelmed with grief, that she had not the means of affording her child the consolation which he desired.

March 13. Last night, Mr. Orsmond having received a dozen copies of the aforesaid printed version of the Acts of the Apostles, the house was crowded with persons, wanting to purchase them, bringing their measures of cocoa-nut oil for money. They were told that these were not to be sold, but that copies, sufficient to supply every body, were expected soon. Still it was difficult to pacify them. One man exclaimed, "I may be dead before they arrive! Here are my bamboos of oil; why may I not have a book now?" It was late in the evening, and he was requested to go home to bed. "What good will that do me," he replied, "to go home and to bed, when I cannot sleep unless I have the *parau maitai?*"

March 14. The rogues and vagabonds of these islands, who commit most of the offences that are punished here by hard labor on the public works, have been called *tuta auri*, "rusty iron," a term which always provoked them exceedingly when they were so stigmatized to the face. Yesterday evening it was resolved to discontinue this opprobrious designation, and call them, hereafter, *feia aroha*, "people to be pitied." How worthy they were of such delicacy to their feelings, and compassion for their condition, some of the tribe proved at that very time; for, while the people were discussing this change of appellation, in the public meeting, a gang broke up the oven, and carried away

the hog and bread-fruit that were baking in it, belonging to one of the principal persons who was pleading their cause, leaving his family supperless for his ill-requited benevolence —but not the less on that account exemplifying the meekness and gentleness of character which the gospel is inducing upon a people who, but a few years ago, ranked with the most remorseless barbarians. So inveterately vindictive were they, that if one person happened to kill another's dog, whatever might have been the provocation, the owner was not to be appeased with less than the offender's blood; and, if he found no opportunity of spilling it, he would bequeath to his son, with his dying breath, the legacy of vengeance—nay, even entail it upon his children's children, never to be abandoned till the life of a man had been taken (though unborn when the crime was committed) for the life of a brute.

The only capital punishment which has been inflicted throughout the whole group of leeward islands, since the introduction of Christianity, took place here about six weeks before our arrival. The sufferer was a villain of all-work, and had become a terror to the whole island. One day, meeting two children wandering alone among the mountains, he stopped them, and told the poor creatures he should kill, roast, and eat them. The boys (who were, severally, about the age of seven years) said, "Do it, do it; and don't pretend that you will, and then you won't." He assured them that they should find he was not frightening them with a false pretence, for he would do as he said. Accordingly he kindled a fire, and was going—as the children, who durst not attempt to run away, said afterwards—to kill, disembowel, and bake them, in the manner that hogs are slaughtered and cooked. Meanwhile some girls coming suddenly in sight, and shrieking with alarm, the wretch fled into the woods. He was, however, soon hunted out, taken, and brought to justice. On his trial he did not deny his cannibal purpose; wherefore, on the testimony of the two lads, he was convicted, and condemned to be hanged within a fortnight. The sentence was executed, and he confessed its justice. The solitary instance of a life thus awfully taken away, probably produced more terror among the reprobate, and excited more sympathy among the pious, people of Borabora, than the customary murders of ten years had

done, before the nation was, in this respect at least, converted by the power of the gospel.

April 3. Having, some days ago, addressed a letter of Christian remembrance to the people and church of Maupiti, a canoe from that island has brought us the following acknowledgments, which we transcribe (in an English version) as specimens of native epistolary style.

"*O Miti Taiamani—O Miti Peneti*, &c.

"To Mr. Tyerman and Mr. Bennet.

"Our dear brethren! who have come to refresh us, who have come with kindness—may you be saved by the true God, the King of heaven, and by Jesus Christ, our good Lord, who sent you two to our land. This is one word.

"We have great comfort of heart, yea, our hearts are enlarged in praise to God. It is our desire that the gospel of our Savior may grow in this land. That is another word.

"The brethren and sisters are delighted with what you two have written to them. We remember the former sayings with which you encouraged us. Your faces and your looks are lost to us, but you are written in our hearts. We pray that you may be returned to your own land, and that no sickness may come upon you in your dwellings. May you be saved, Taiamani and Peneti! in the Lord.

"Maupiti, April 2, 1823. FAREBUA, REVAE, } the Teachers."

THE KING'S LETTER.

"*Na Taiamani ma rana Peneti, Porapora.*

"Maurua, April 3, 1823.

"Dear Friends, Bennet and Tyerman, at Borabora.

"May you two be saved by the true God, by Jehovah, and by Jesus Christ our Lord! This is one little word to you.

"My heart is rejoicing because of the sayings in that letter which you wrote to refresh me. My love strongly remains towards you two, as if your own little words were written on my heart, because we have one object of affection—the gospel of our Savior. My heart agrees with you two, and with all the brethren, and all the sisters, and all the little children, boys and girls. The end of my little word.

TIERO."

April 9. The missionary anniversary was celebrated by anticipation (being usually held in the month of May), that we might be present. The contributions amounted to two thousand four hundred and eight bamboos of cocoa-nut oil. The meeting lasted the whole day, including an interval of not more than an hour for refreshment. Many *parau iti*, "little speeches," were made in the course of the proceedings, by chiefs and other natives distinguished for their piety and scriptural knowledge. These frequently did not occupy more than three or four minutes in the delivery; but this people speak with admirable promptitude, fluency, and correctness. Some of the more eloquent speakers will harangue for ten minutes or a quarter of an hour with great force, but always in brief, pregnant sentences. Strict etiquette is observed. Each is heard with the most patient attention, and never interrupted. When one sits down, another rises, not hastily, but decorously, and, when he finds himself in possession of the meeting, commends his "little word," distinctly, to the family of the kings, the chiefs, the raatiras, the common people, the women, and the young ones present.

April 10. This day was devoted to secular business of great interest and importance here,—namely, the adoption of the amended code of laws, which have long been under revision, and to the improvement of which we have given our best assistance. The proceedings were commenced by an act of amnesty to all state offenders, under sentences of hard labor at the public works, on their separately promising to endeavor to lead orderly and peaceable lives in future. There were about sixty men and women; of whom eight only had been baptized, and only one appeared to be above twenty years of age. Most of the culprits assented, without hesitation, to the engagement, when they understood that it did not involve *a matter of fact*, but *of purpose;* for (as some very honestly remarked, when the question was put to them) they did not *know* whether they should ever again do wrong or not. One man, a chief, was very obstinate. He had married a certain woman, and on the same day eloped with another, with whom he continued to live among the mountains, till he was apprehended, and brought to justice. This renegade husband, for some time, peremptorily demurred to the condition of pardon offered to him—namely, to return to his own house and take his lawful wife thither. After much

persuasion, and on being threatened with the punishment of the stocks, which is considered very ignominious, he at length yielded, frankly observing, "It is only from fear of the stocks that I consent to go home and live with my wife."

The debates on the code then commenced, and continued till evening. Each law was separately read, discussed, and put to the vote, for acceptance or rejection. The whole was conducted in a good spirit, and ended satisfactorily.

April 11. This forenoon we visited the two *paris*, as they are called, situated upon the great mountain of Paia, being rude fortresses built on the least accessible slopes of the hills, and inclosing considerable spaces of the surface, intersected with strong walls, which served not merely as fences, but supplied ammunition wherewith to annoy an ascending enemy. These belonged to the two kings of the island; that on the south to Mai, and that on the north to Tefaaora. They were separated only by a footpath, and extended along the rocky ridge of the mountain. Each pari is about half a mile in length, and furnishes a curious specimen of rough but effectual fortification, suited to the circumstances of the ground, and the modes of warfare formerly existing among the people. Within the inclosures are bread-fruit, cocoa-nut, plantain, vi-apple, and other trees, to supply provisions, with water-springs, on which a besieged garrison might subsist for months; so that it would be as difficult for their assailants to starve them into surrender, as to storm their lines.—In one place was the wreck of an old canoe, built in the last war, and laid there to appease the anger of some god. Offerings of that kind were not unfrequently resorted to, for the same superstitious purpose. These canoes were constructed entirely by the kings and chiefs themselves; no vulgar hand was allowed to aid in the sacred work. Both bulwarks and canoes are now left to perish by exposure to the elements; floods, hurricanes, and burning suns, are rapidly demolishing these last memorials of departed horrors and atrocities.

CHAPTER XXVIII.

Return to Raiatea—Singular Water-spout—Mr. and Mrs. Chamberlain—Dreadful Narrative of Captain Pollard—News from the Sandwich Islands—Raiatean Tradition—First Overthrow of Idolatry in Raiatea—Land Crabs—Departure for Huahine—Missionary Meeting held, and the Code of Laws settled.

April 16. Having concluded our official duties here, we took an affectionate leave of our friends, and availed ourselves of Mr. Orsmond's kindness to convey us in his own boat to Raiatea and Huahine, and embarked accordingly, this morning. The air was calm, till we had got into the open sea beyond the reef, when a violent shower assailed us, and a water-spout shot from a high cloud, slender and nearly perpendicular, reaching half way downward towards the water. It was visible for about three minutes, and then dispersed. Soon afterwards our attention was arrested by another phenomenon of a similar kind, but of much more rare occurrence. This was, or appeared to be, a water-spout, slightly curved, and stretching horizontally between two clouds, connecting them together, and rapidly transmitting a stream from one to the other, like that which passes between the sea and the cloud in ordinary cases. The tube was cylindrical, semi-transparent, smooth, and well defined, except towards the extremities, where, at its junction with the dense black masses of vapor between which it was suspended, the edges became ragged and fleecy. This singular conduit, as well as we could judge, might be three quarters of a mile in length, and of proportionate though slender diameter. The higher end was directly above us, sloping at an angle of about three degrees, to the eye, from the zenith; so that we gazed upon the suspended flood-gate with admiration not unmingled with awe, for, had it broken downwards, our frail vessel and all on board must have been instantaneously submerged. There was no agitation on the surface of the sea; the breeze was light and fluttering; and there had been some distant thunder within the hour:—the whole process of formation and dissolution took place in the atmosphere, and was effected in little more than five minutes from the time when we discovered the first symptom of it in the sky, which was otherwise lowering with clouds, on either side of the two between which

this transverse pipe was projected, and into which it soon resolved itself. Gratified as we had been with the opportunity of contemplating a spectacle so strange, we could not but feel happy, on its disappearance, that we had been providentially preserved from the peril which must have accompanied so portentous a combination of destructive elements immediately over our heads.

We were obliged to rely upon the strenuous exertions of our rowers, all day, for the slow progress which could be made, without a breeze to swell our sail. Not, however, till we had got into smooth water, within the reef of Tahaa, did the patient and indefatigable natives drop their oars to take any food, except an occasional morsel, or a draught of cocoanut water. And no sooner had they moderately refreshed themselves at this point, than they renewed their labors, and pushed towards Vauaara, the missionary station in Raiatea, where we landed in safety in the course of the night.

April 16. In the harbor here, we found the American brig Pearl, captain Chandler, which had put in for repairs, having sprung a leak at sea; and on board of this vessel, to our great joy and surprise, we met with our friends, Mr. and Mrs. Chamberlain, from the Sandwich Islands. We never expected to have seen their faces again in this world. They were, however, for reasons which we had known and approved when we parted with them, on their return with their young family to America. They gave us the most gratifying account of the safe arrival and cordial reception of Mr. and Mrs. Ellis, at Oahu, by our American missionary friends there, by the king also, the chiefs, and the people—all of whom rejoiced to welcome them as servants of the Most High God, arrived among them to teach a nation, *without any religion*, the only doctrines under heaven worthy of that name.

There were three captains on board this brig, as passengers to America. The ships of two of these had been wrecked, and that of the third condemned. One of them was captain George Pollard, whose singular and lamentable story, in the case of a *former* shipwreck (as nearly as can be recollected by Mr. Bennet), deserves to be recorded in his own manner. It was substantially as follows:—

"My first shipwreck was in open sea, on the 20th of November, 1820, near the equator, about 118° W. long. The vessel, a South Sea whaler, was called the Essex. On that day, as

we were on the look out for sperm whales, and had actually struck two, which the boats' crews were following to secure, I perceived a very large one—it might be eighty or ninety feet long—rushing with great swiftness through the water, right towards the ship. We hoped that she would turn aside, and dive under, when she perceived such a balk in her way. But no! the animal came full force against our stern-port: had any quarter less firm been struck, the vessel must have been burst; as it was, every plank and timber trembled, throughout her whole bulk.

"The whale, as though hurt by a severe and unexpected concussion, shook its enormous head, and sheered off to so considerable a distance, that for some time we had lost sight of her from the starboard quarter; of which we were very glad, hoping that the worst was over. Nearly an hour afterwards, we saw the same fish—we had no doubt of this, from her size, and the direction in which she came—making again towards us. We were at once aware of our danger, but escape was impossible. She dashed her head this time against the ship's side, and so broke it in, that the vessel filled rapidly, and soon became water-logged. At the second shock, expecting her to go down, we lowered our three boats with the utmost expedition, and all hands, twenty in the whole, got into them—seven, and seven, and six. In a little while, as she did not sink, we ventured on board again, and, by scuttling the deck, were enabled to get out some biscuit, beef, water, rum, two sextants, a quadrant, and three compasses. These, together with some rigging, a few muskets, powder, &c. we brought away; and, dividing the stores among our three small crews, rigged the boats as well as we could; there being a compass for each, and a sextant for two, and a quadrant for one, but neither sextant nor quadrant for the third. Then, instead of pushing away for some port, so amazed and bewildered were we, that we continued sitting in our places, gazing upon the ship as though she had been an object of the tenderest affection. Our eyes could not leave her, till, at the end of many hours, she gave a slight reel, then down she sank. No words can tell our feelings. We looked at each other—we looked at the place where she had so lately been afloat—and we did not cease to look, till the terrible conviction of our abandoned and perilous situation roused us to exertion, if deliverance were yet possible.

"We now consulted about the course which it might be best to take—westward to India, eastward to South America, or south-westward to the Society Isles. We knew that we were at no great distance from Tahiti, but were so ignorant of the state and temper of the inhabitants, that we feared we should be devoured by cannibals, if we cast ourselves on their mercy. It was determined therefore to make for South America, which we computed to be more than two thousand miles distant. Accordingly we steered eastward, and, though for several days harassed with squalls, we contrived to keep together. It was not long before we found that one of the boats had started a plank, which was no wonder, for whale-boats are all clinker-built, and very slight, being made of half-inch plank only, before planing. To remedy this alarming defect, we all turned to, and, having emptied the damaged boat into the two others, we raised her side as well as we could, and succeeded in restoring the plank at the bottom. Through this accident, some of our biscuit had become injured by the salt-water. This was equally divided among the several boats' crews. Food and water, meanwhile, with our utmost economy, rapidly failed. Our strength was exhausted, not by abstinence only, but by the labors which we were obliged to employ to keep our little vessels afloat, amidst the storms which repeatedly assailed us. One night we were parted in rough weather; but though the next day we fell in with one of our companion-boats, we never saw or heard any more of the other, which probably perished at sea, being without either sextant or quadrant.

"When we were reduced to the last pinch, and out of every thing, having been more than three weeks abroad, we were cheered with the sight of a low uninhabited island, which we reached in hope, but were bitterly disappointed. There were some barren bushes, and many rocks on this forlorn spot. The only provisions that we could procure were a few birds and their eggs: this supply was soon reduced; the sea-fowls appeared to have been frightened away, and their nests were left empty after we had once or twice plundered them. What distressed us most was the utter want of fresh water; we could not find a drop any where, till, at the extreme verge of ebb tide, a small spring was discovered in the sand; but even that was too scanty to afford us sufficient to quench our thirst before it was covered by the waves at their turn.

"There being no prospect but that of starvation here, we determined to put to sea again. Three of our comrades, however, chose to remain, and we pledged ourselves to send a vessel to bring them off, if we ourselves should ever escape to a Christian port. With a very small morsel of biscuit for each, and a little water, we again ventured out on the wide ocean. In the course of a few days, our provisions were consumed. Two men died; we had no other alternative than to live upon their remains. These we roasted to dryness by means of fires kindled on the ballast-sand at the bottom of the boats. When this supply was spent, what could we do? We looked at each other with horrid thoughts in our minds, but we held our tongues. I am sure that we loved one another as brothers all the time; and yet our looks told plainly what must be done. We cast lots, and the fatal one fell on my poor cabin-boy. I started forward instantly, and cried out, 'My lad, my lad, *if you don't like your lot*, I'll shoot the first man that touches you.' The poor emaciated boy hesitated a moment or two; then, quietly laying his head down upon the gunnel of the boat, he said, '*I like it as well as any other*.' He was soon despatched, and nothing of him left. I think, then, another man died of himself, and him, too, we ate. But I can tell you no more—my head is on fire at the recollection; I hardly know what I say. I forgot to say, that we had parted company with the second boat before now. After some more days of horror and despair, when some were lying down at the bottom of the boat, not able to rise, and scarcely one of us could move a limb, a vessel hove in sight. We were taken on board, and treated with extreme kindness. The second lost boat was also picked up at sea, and the survivors saved. A ship afterwards sailed in search of our companions on the desolate island, and brought them away."*

* The following particulars respecting the three men left on the island, are extracted from a religious tract, No. 579, issued by the Society, in Paternoster Row:—"On the 26th of December, the boats left the island: this was, indeed, a trying moment to all: they separated with mutual prayers and good wishes, seventeen venturing to sea with almost certain death before them, while three remained on a rocky isle, destitute of water, and affording hardly any thing to support life. The prospects of these three poor men were gloomy: they again tried to dig a well, but without success, and all hope seemed at an end, when providentially they were relieved by a shower of rain. They were thus delivered from the immediate apprehension of perishing by thirst. Their next care was to procure food, and their difficulties herein were

April 17. We learn, from Mr. and Mrs. Chamberlain, that since we left the Sandwich Islands, queen Kahumanu, with her husband, Tamuri, being on a visit at Oahu, attempted to revive idolatry there. For this purpose she collected a great number of hogs and fowls, which she caused to be killed, cooked, and offered to the image of one of the exploded divinities. For several days she kept up the festivities of eating, drinking, and the usual excesses at such orgies, having employed, in order to rouse the spirits of the people, and inflame their passions, a band of minstrels, who brought forth all the old drums, cross-sticks, and instruments of barbarous music, that they could find, on which they made the most frightful dissonance, accompanied by their own voices, if possible more horridly untunable, while they chanted their national songs of war, superstition, and lewdness. When all the provisions had been devoured, the foolish queen applied to the resident chiefs for fresh supplies; but they, abhorring her conduct, told her plainly, that if hogs were rained down from the clouds, they might, perhaps, have some to spare; but those which grew on the earth they wanted for the use of themselves, their wives, and their children; they should not, therefore, waste them in sacrifice to

also very great; their principal resource was small birds, about the size of a blackbird, which they caught while at roost. Every night they climbed the trees in search of them, and obtained, by severe exertions, a scanty supply, hardly enough to support life. Some of the trees bore a small berry which gave them a little relief, but these they found only in small quantities. Shell-fish they searched for in vain; and, although from the rocks they saw at times a number of sharks, and also other sorts of fish, they were unable to catch any, as they had no fishing tackle. Once they saw several turtles, and succeeded in taking five, but they were then without water: at those times they had little inclination to eat, and before one of them was quite finished, the others were become unfit for food.

"Their sufferings from want of water were the most severe, their only supply being from what remained in holes among the rocks after the showers which fell at intervals; and sometimes they were five or six days without any; on these occasions they were compelled to suck the blood of the birds they caught, which allayed their thirst in some degree; but they did so very unwillingly, as they found themselves much disordered thereby.

"Among the rocks were several caves formed by nature, which afforded a shelter from the wind and rain. In one of these caves they found eight human skeletons, in all probability the remains of some poor mariners who had been shipwrecked on the isle, and perished for want of food and water. They were side by side, as if they had laid down and died together! This sight deeply affected the mate and his companions; their case was similar, and they had every reason to ex-

dumb idols, which were only logs of wood, or blocks of stone. She was afterwards ashamed of her infatuation, and will, probably, never again make a similar attempt.

One of the Raiatean traditions respecting Taroa, whom we have mentioned before as the reputed father of gods and men, we have lately heard; which, though sufficiently puerile, bears such analogy to one of the Hindu fables, concerning the origin of all things, that it may be noticed here. Taroa first existed in the shape of an egg, which was buoyant high up in the ethereal firmament. Weary of rocking there, with every wind that blew, he pushed his hands through the shell, and presently raised himself upright in it. Before this, all had been darkness about him; now, all was light. Looking down from his elevation, he saw the sand on the sea-shore, and said to it, "Sand, come up to me." The sand replied, "I belong to the earth, and cannot fly up to you in the sky." Then he said to the rocks, "Come up to me." The rocks answered, "We are rooted in the ground, and cannot leave it to leap up to you." Thereupon he came down to them, and cast his shell, which, being added to the substance of the world, prodigiously increased its bulk. He then peopled it with human beings that were produced from his back. In

pect ere long the same end; for many times they lay down at night, with their tongues swollen and their lips parched with thirst, scarcely hoping to see the morning sun; and it is impossible to form an idea of their feelings when the morning dawned, and they found their prayers had been heard and answered by a providential supply of rain.

"In this state they continued till the 5th of April following. On the morning of that day, they were in the woods as usual, searching for food and water, as well as their weakness permitted, when their attention was aroused by a sound which they thought was distant thunder; but, looking towards the sea, they saw a ship in the offing, which had just fired a gun. Their joy at this sight may be more easily imagined than described: they immediately fell on their knees and thanked God for his goodness, in thus sending deliverance when least expected; then, hastening to the shore, they saw a boat coming towards them. As the boat could not approach the shore without great danger, the mate, being a good swimmer, and stronger than his companions, plunged into the sea, and providentially escaped a watery grave at the moment when deliverance was at hand. His companions crawled out farther on the rocks, and, by the great exertions of the crew, were taken into the boat, and soon found themselves on board the Surrey, commanded by captain Raine, by whom they were treated in the kindest manner, and their health and strength were speedily restored."

[*There is some incongruity in these two narratives, which more minute particulars might reconcile.*—M.]

the end, he himself was transformed into a canoe; when, being out at sea, in a great storm, and carrying a crew of islanders, the hollow of the vessel was filled with liquor, which, being baled out with calabashes, proved to be his blood, and quickly discolored the sea, from which, however, it was carried into the air, and diffused over the morning and the evening clouds, to add to the glories of day-break and sun-set. Whether the canoe was metamorphosed back again into the god, does not appear, but Taroa's skeleton, after his mortal career on earth had been run, was laid upon the land, the back-bone upwards, and the ribs resting upon the ground. These became a house for all the gods, and, thenceforward, the idol-temples, in Raiatea, were open sheds, consisting of thatched roofs, supported on posts, according to the cage-like model of Taroa's relics.

Pahi, the chief judge, and one of Tamatoa's brothers, is said to have been the first of any of these islanders who dared to burn his gods. Being at Tahiti, during the first awakening there, when the gospel had laid hold of the hearts of many people, though the struggle between light and darkness, nature and grace, was very sharp, and the issue doubtful—one night he dreamed that an exceeding large and fierce cat had pounced upon him, and torn his face in a shocking manner. He awoke in great consternation, but falling asleep dreamed the same thing again, and a third time. He then said to himself, "This is my *varu ino*, which has disturbed me; I will destroy it." Next day, persevering in his purpose, he seized the log of wood which he had heretofore worshipped, threw it into the flames of his oven, and baked some bread-fruit with it. The idolaters were astounded at his audacity in burning his god, but more so when they saw him eat the bread-fruit, which he took out of the hot ashes, not only with impunity, but with a good appetite. Pomare, at the time, was very angry with Pahi, for what he had done, but soon afterwards imitated his example, and thus set one to his subjects, which they failed not to follow.

April 22. Two land-crabs, of a singular species, which are found only upon a motu nine miles north of Borabora, were sent to us. The natives call them *ua*. These two were of different sizes and colors; the one red, the other blue; but they were alike in form. The larger was eleven inches long from point to tail. The head, which is oval, measured three inches, and is armed with a strong spike in

front, as well as furnished, on either side, with a pair of sensitive antennæ, each of which branches off into two, towards the extremity. Under the spike are the eyes, set in two projecting tubes, each a full inch long. The body is flat and oval, widest towards the tail, and about twice the size of the head. The abdomen, which is secured by a tough shell, is brown, and, in the animal which we opened, was full of ova. The main claws, in our specimen, were of unequal bulk; the largest extended to eight and a half inches: two inferior ones, also equipped with pinchers, but not exceeding five inches, were placed in the rear of the body. Between these weapons of war, or implements of labor, in procuring subsistence (as occasion might require them for one service or the other), are four legs, two on either side, each consisting of four joints, and terminating in a straight sharp claw. On these, when the creature walks, it elevates itself, as on stilts, being thirteen inches long, and raising the body at least a foot above the ground, on which it moves with considerable, though awkward, facility. The tail, much resembling that of a lobster, has joints which allow it to be folded under the body.

These animals live under the cocoa-nut trees, and subsist upon the fruit which they find on the ground. With their powerful front-claws they tear off the fibrous husk; afterwards, inserting one of the sharp points of the same into a hole at the end of the nut, they beat it with violence against a stone till it cracks; the shell is then easily pulled to pieces, and the precious fruit within devoured at leisure. Sometimes, by widening the hole with one of their round gimblet-claws, or enlarging the breach with their forceps, they effect sufficient entrance to enable them to scoop out the kernel without the trouble of breaking the unwieldy nut. These crabs burrow in the earth, under the roots of the trees that furnish them with provision—prudently storing up in their holes large quantities of cocoa-nuts, stripped of the husk, at those times when the fruits are most abundant, against the recurring intervals when they are scarce. We are informed that if the long and delicate antennæ of these robust creatures be touched with oil, they instantly die. They are not found on any of these islands except the small coral ones, aforementioned, of which they are the principal occupants. The people here account them delicious food.

April 26. Having settled our official concerns, we believe, to the satisfaction of the missionaries and their congregation

of Christian believers, after solemn deliberations on several points, both of personal, local, and general interest, early this morning we went on board the small vessel which was to convey us, accompanied by Mr. Orsmond, to Huahine. Having a favorable gale, we reached the settlement, in Fare Harbor, about noon, and were received, as at our former visits here and every where else we have been, with the kindest demonstrations of joy.

May 1 and 2. These were "red-letter days," in Huahine, or rather to be remembered in the calendar, according to another mode of registering days of distinguished happiness —by depositing a white stone among the black, red, brown, and other colored ones that were laid up, in succession, to keep the tale and designate the character of each in the year. On the former was held the annual missionary meeting; on the latter the revised code of laws, corresponding, in most respects, with those adopted in the adjacent islands, was read and adopted after due discussion. Among other remarks, made by the various speakers, one observed, "The law will never do us any harm unless we break it; then, indeed, like a serpent, it will turn again and bite."

CHAPTER XXIX.

Embarkation for Tahiti—Captain Duperrè in Matavai Bay—Tomb of Pomare—Three Thousand Persons attend Divine Service at once—Missionary Meeting—First Stone of Chapel laid at Papeete—Feast on that Occasion—Rites formerly used on laying the Foundation-stones of Maraes and royal Residences—Unsettled State of the Government of Tahiti—Houses tabued—A Tradition—An Earthquake—Names and Abode of first native Converts—Punishment for drinking Ava—Captain Riggs, his Escape—Ferocity of Marquesans—Winter Temperature of Tahiti—Birth-day of young Pomare.

May 5. Our visit to the leeward islands being now completed, we embarked on board the Endeavor schooner, captain Dibbs, for Tahiti. Mr. and Mrs. Barff and their children, Mr. Orsmond, Mr. Platt, with the kings Mahine and Mai, accompanied us.

May 12. After a weary week of alternate calms and thwarting winds, at sea, in accomplishing a voyage which, under favorable circumstances, may be performed in twelve hours,

we had the inexpressible pleasure to reach the harbor of Papeete at noon. Here our Tahitian friends once more bade us welcome to that island of the west, whose celebrity, in the journals of former navigators, had attracted the attention of the world to hundreds of others, scattered over the face of the Pacific, forming at entire class of countries, peoples, and tongues, intimately akin to each other, but considerably different from all previously known regions in their inhabitants and their languages.

A French corvette of discovery, *La Coquille*, being at anchor in Matavai Bay, captain Duperrè, its commander,* accompanied by a young gentleman who speaks English, came on shore and was introduced to us. The ship left France eight months ago, being furnished with all requisite means to effect the objects of its voyage by the liberality of government. The captain and his companion appeared much surprised and delighted with the present state of things at Tahiti, so different (and so superior in the best sense of the term) from what they expected to find, after reading the accounts of Cook, Bougainville, and other early visitors.

May 14. This being the time appointed for the annual meetings of the Missionary Society, to be held at Papaa, in the great chapel built by the late Pomare, we sailed from Papeete thither, in the morning. As we approached the landing-place, long lines of people—men, women, and children—in their various picturesque dresses, were walking along the beach towards the place of resort, or coming in streams out of the openings between the mountains, while multitudes of canoes were pulling up the lagoon towards the shore. We proceeded to the house of the present king, Pomare the Second, which stands close by the sepulchre of his father. The latter is a small plastered building, seventeen feet long by twelve broad, with windows on each side, and a wide entrance at one end. On the floor stands the tomb, a stone structure, with a wooden roof, three feet high, but occupying nearly the whole interior area of the house. Herein is deposited the coffin of Pomare, which is of great size; but it is understood that, since interment, the bones of the deceased king have been removed into another box, which is in the keeping of some of the principal chiefs, that, in case of war breaking out at any future time, these relics may not fall into an enemy's hands.

* Admiral of the French fleet on the expedition against Algiers, in 1830.

The young king (only three years of age), attended by Aimata his sister, and her husband, proceeded with us to the chapel, the prodigious dimensions of which have been formerly stated. There the space being too narrow in proportion to the length, and the multitude too great for any human voice to be distinctly heard throughout, Mr. Orsmond preached to one portion of the audience (probably a thousand persons), and Mr. Barff to the remainder (about two thousand); the former from Isaiah xi. 6—8, "The wolf also shall dwell with the lamb," &c.; and the latter from Matt. xv. 32, "And Jesus said, I have compassion on the multitude." The utmost stillness and attention prevailed, and, without disturbing each other, both congregations were edified by their respective preachers. Even when they sang at one end, so great was the distance between, that the voices were not unpleasantly heard at the other. The officers of the French corvette, and all the principal chiefs of Tahiti and Eimeo, were present. After forenoon service, dinner was provided at the king's house for the visitors, among whom we were included. Mr. Nott preached in the afternoon.

May 15. The meeting for transacting the missionary business was held this day. Mananao, the regent, was called to the chair. Various resolutions were passed, and speeches were made, by natives as well as the missionaries. The contributions consisted of bamboos of cocoa-nut oil, balls of arrow-root, baskets of cotton, hogs, &c., and were very considerable.

June 5. This day the foundation-stone of a new chapel was laid here (at Papeete) by young Pomare, in the presence of the queen, his sister Aimata, and her husband, the missionaries, the deputation, the native chiefs, and the inhabitants of this district. The ceremony was accompanied with hymns of praise, a dedication-prayer, and a discourse by Mr. Crook, from the words, "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii. 11. The greatest order and quietness prevailed; the people sat upon the ground, under the shade of overspreading trees.

A feast upon the usual magnificent scale was prepared, of which a thousand persons partook. The provisions were divided into portions, according to the various classes of guests, namely, the royal family and chiefs, the missionaries and the deputation, the enrolled members of the church of

Papeete, the baptized who were not members, the unbaptized, and the convicts (those who, for their offences, were employed on the public works), and, lastly, for the English residents in the neighborhood. These, like the multitude whom the Redeemer miraculously fed in the wilderness, sat down by hundreds and by fifties, for "there was much grass in that place." After all had eaten and were satisfied, they gathered up the fragments, that nothing might be lost, and carried to their homes food enough for another feast there. Some of those present (and there were many), who remembered the bloody rites, and other enormities, of past times, when the foundation-stone of a marae was laid, or the first stake driven of a new house for the king—when new houses were necessarily frequent, from the fragility of their materials and structure—were deeply affected at the contrast presented to their eyes and their hearts this day. Then, the work was begun in murder; out of the assembled multitude, the prince or the priest would suddenly mark one at least for slaughter, when, on a secret signal understood by the ruffians employed, the brains of the victim were knocked out, or he was run through with a spear, and the body—warm, bleeding, palpitating with unextinguished life—was hurried into the hole dug for the coral-block or the wooden post, which being forthwith planted upon his breast, the earth was trodden down about it by savages who had no more sympathy with human suffering than the soil beneath their feet, and placed as little value on human life as the stones and the logs of which their kings' houses or their devils' houses (the maraes) were built.

Since the death of Pomare, the government, in consequence of the infancy of his son, has been in a very unsettled state. The regent, the old chief Mananao, has acted on several occasions in a very arbitrary manner. The queen is not the widow of the late king, but her sister, who, being the elder, takes precedence of her. The widow, however, has the guardianship of her own child, and, there being no stipulated tribute paid by the subjects here for the support of the royal family, means little creditable are sometimes adopted to supply their daily wants. For example, she has lately been on a mendicant tour through a great part of her little son's dominions. The boy is carried in the arms of a stout soldier, and shown to his faithful people, to whom, when they come out of their dwellings, he is instructed to say, "Buaa (hog),

maia (plantain)," or the name of any thing else—food, apparel, utensil, or furniture—which the prudent mother may fancy on the spot; and these are immediately and joyfully given in almost every instance. A dispute now subsists between the chiefs and their dependents, the former insisting on being maintained, as formerly, out of the produce of the lands held by the latter; but these, questioning the right thus claimed, as far as they can without open violence, resist it, but are exceedingly willing to support the royal family. Till the new code of laws shall be adopted, these differences must prevail, and continue to produce unhappy effects.*

June 8. We regret to find a remnant of the old superstition here, which Pomare, the late king, cherished from politic motives, to secure the reverence which he claimed from his subjects towards himself and his family. Whatever belonged to him or any of his blood was sacred. Hence there are many houses which, having been built, or occupied, or entered casually by him, are thus *tabued*, and no woman dare sit down or eat in them; nor will any person of that sex taste food which has come from the royal table, or which has been even touched by one of Pomare's kindred. At the late feast, some spare victuals, which were brought to Mr. Crook's house, were given away by one of his female domestics, because the queen had dined in company with us on that day. The infant king, on the same occasion, running about and playing on the ground, happened to touch, with his foot, some fruit which lay in his way; whereupon the same servant would not venture to keep it for her own use.

We have just heard a different form of a tradition existing in another island. A man-god, named Maui, who had one large head and eight little ones upon his shoulders, once being hard at work for the priests on one of the maraes, perceived that the day was declining, and that the night would come on before he had finished his task; whereupon, hastily twining some ropes of the cocoa-nut fibre, he laid hold of the sun, and bound him, so that he could not go down at his wonted hour; and ever since then his course has been slower than formerly.

This and the neighboring islands exhibiting indubitable signs of volcanic ravages—probably, indeed, having been originally heaved from the depths of the immense ocean, on

* These points have been satisfactorily arranged by the adoption of the code referred to, in April, 1824.

which they appear but as specks amidst the waste of water—we have repeatedly inquired of the natives whether they had any tradition of such convulsion in ancient times; but we have never been able to gather the fragment of a record that seemed to bear upon this subject. Even earthquakes are very rare; the only one that occasioned great alarm, in the memory of the oldest inhabitants, took place a few days before the arrival of the ship Duff, with the first missionaries. Hence the people attributed that strange calamity to the prayers of the latter, and called the vessel which brought them *Tarapu*, which signifies a rocking of the ground. On this occasion there were three considerable shocks, the first in the morning, the second towards sunset, and the third before midnight. Many persons, sitting, standing, or walking, were thrown down, and lay trembling with terror, while their wicker houses were shaken to pieces about them. The utmost consternation prevailed, men and animals alike being panic-struck and confounded. We have not heard of any fatal accident; but the immediate destruction of the island was naturally expected by the inhabitants, to whom the motion of land, moving like water, was equally new and appalling. About the same time a tornado, unexampled in devastating violence, passed over the islands, sweeping down forests and plantations of bread-fruit, cocoa-nut, and other trees, on which the people principally depended for subsistence. This tremendous visitation was necessarily followed by a famine, during which the universal distress from the want of food was aggravated to a very high degree before the earth, superabundantly fertile at all times, could recover from the effects of such havoc, and furnish the usual supplies of food for man and beast. Hurricanes, however, as well as earthquakes, are very rare in these regions, the climate being singularly equal and tranquil. The range of the barometer is generally between $29\frac{18}{20}$ and $30\frac{1}{20}$.

June 14. We walked up the valley of Hautaua, to visit the place where "men began to call upon the name of the Lord," in Tahiti, after the voice of the missionary had cried, but seemed to have cried in vain, for fifteen years in the wilderness, "Prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low!"

And verily *this* valley *was* exalted in the year 1813. King Pomare had but lately returned to Tahiti, after long expatri-

ation by his insurgent subjects, whom he had not yet reduced to entire allegiance; and the missionaries, who had accompanied him in his exile to Eimeo, were yet residing in the latter island; the field of evangelical labor which they had painfully cultivated in the former lying waste meanwhile to the eye of man;—not so to the eye of Him who had never for a moment ceased to watch over it, as the selected spot on which the first-fruits of the gospel should be produced under his own sole influence and observation. It was in this sequestered spot that two natives, *Oito* and *Tuahine* (formerly domesticated with the missionaries, and consequently under their instruction, though heretofore they had given little evidence of improvement) *began to pray*—to pray in secret, and to pray together.

When we reached the place, it had again lapsed to the wilderness, the population having removed from the vicinity to the coast, for the advantage of residing near the missionaries, and only visiting it to gather the fruits, in their seasons, that grow, in exuberance and without cultivation, here, as every where else in these fertile recesses, between mountains whose very rocks are often wooded, through their fissures, up to the summits. As soon as the missionaries, in Eimeo, heard the strange tidings of a praying people being thus suddenly raised up in the valley of Hautaua, they hastened to see what God had wrought; and their toils, their sufferings, tears, and prayers, through years on years of faith and patience, fear and hope, were well repaid—repaid, a thousand and ten thousand fold, by the joy of hearing, seeing, feeling the grace of God, thus manifested, in his own good time and his own best way. Then, to their work, when they came back out of banishment, with renewed strength, renewed zeal, renewed love, they might have taken up the song of those of old, in their own characters, having experienced both the mournful and the joyous burthen of the strain—"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. They that sow in tears shall reap in joy. He that *goeth forth*, and weepeth, bearing precious seed, shall doubtless *come again* with rejoicing, bringing his sheaves with him." Psalm cxxvi. 1, 2—5, 6.

June 17. Twenty men, all belonging to the *feia aroha* (the heedless, or unconverted), have just been tried and found guilty of drinking *ava*, a rank inebriating spirit, pre-

pared by the detestable process of a number of persons chewing the root, and spitting the decoction from their mouths into a bowl. They were condemned to a punishment which one might suppose must be pleasanter to undergo than the enjoyment of the horrid beverage for which they incurred it: they were sentenced to make a large garden for the king.

June 18. Captain Riggs, of the General Gates, just arrived from the Marquesas, informs us that he had a narrow escape for his life there. At the island of Niuheva, as he was attempting to go on shore, a native chief, assisted by a posse of dependants, seized and carried him off, stripped him of his clothing and then presented him to the king, an infirm old man, who took him under his protection. That protection, however, could have little availed him, for the sovereign had not power to set the prisoner at liberty unless a suitable ransom were paid for him. The captors first demanded five muskets and five barrels of gunpowder, which being agreed to, they rose in their insolent extortion and required more; and this also being conceded, they still refused to liberate him unless their rapacity were further gratified. The captain then resolutely stood out, and insisted on being set at liberty, at the same time having small hope of obtaining it, or any other issue of his captivity, except to be killed and eaten by the cannibals, some of whom had conspired to spear him, but the king's authority restrained their violence. At length, however, the terms of ransom being settled, he was ordered to be released; but here an unexpected difficulty arose: the law of the land requires that whoever captures another, on board of a boat, must, when the prisoner is set at liberty, carry him down to the water again, and reinstate him in the same situation as he was found. This the cowardly and treacherous chief, who had readily acted the part of kidnapper, was unwilling to do, lest he should be shot from the ship. The obligation, however, being indispensable, he obtained the captain's assurance that no harm should be attempted against him, and then performed the ungracious office. When captain Riggs had reached his vessel the natives on the shore gave three hideous howls, which were returned by three hearty cheers of the crew. The same evening an attempt was made to cut the ship's cable; but the fellow who had undertaken this capital service, and who was a great chief's

son, was detected and shot in the act, for his temerity. It was afterwards discovered that some more successful adventurer had fastened a rope to the rudder, under water, with the intention of hauling the ship on shore as soon as the anchor should be weighed. Enraged at such desperate and determined hostility, the captain ordered his people to fire upon the savages, both with muskets and cannon, when several were killed and others wounded! We lamented to learn such things concerning the poor inhabitants of those islands, who are distinguished, above all others in these seas, for their ferocity and inhospitality; but for whose conversion to a better mind, by the only means that can soften those whom no man can tame, the hearts of our Tahitian Christians, as well as the missionaries, have long been yearning.

June 21. It is now the depth of winter here, if winter it may be called, when the thermometer, during the day, seldom stands lower than 77°. To us the temperature is exceedingly agreeable. So soon as the sun is set (about half-past five o'clock, at this season) the air becomes delightfully cool, and the thermometer, towards midnight, sinks to 69° or 70°, and thence rises to 74° or 75°. Early this morning it fell to 65°, which is lower than we have yet known it in any of the islands. We feel sufficiently warm in bed under a sheet and coverlet; but the missionaries complain of cold, and sleep under two or three blankets. To the natives this period of the year is always unhealthful; they often take severe colds from the lattice and open work of their houses, which are built in damp and boggy situations, as well as suffer much from the thinness and insufficiency of their clothing. Blankets, therefore, with them are most valuable commodities, and even in warm weather they greatly enjoy the comfort of woollen articles of dress.

June 25. Being the anniversary of the young king's birth-day, when he completes his third year, there have been public religious services, and a general feast for all ranks of persons that chose to partake of the royal hospitality. Mr. Crook preached in the forenoon, from Prov. xxv. 4: "Take away the wicked from before the king, and his throne shall be established in righteousness." Mr. Wilson, in the evening, chose, for his text, Zech. xiii. 1: "In that day, there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for

uncleanness." The reciprocal duties of rulers and subjects were seasonably and powerfully enforced, on each occasion, while their naturally dependent privileges, as well as the common blessings promised in the word of God to both, were clearly pointed out.

CHAPTER XXX.

Russian Captain Lazaroff—Decision on a difficult Point of Tahitian Law—Impostures of ancient Priests—Basaltic Formation—Mountain-peak of Arofena—Magnificent Scenery—Valley of Arofena—A perilous Feat—Visit to Papara—Presents of native Articles—The Fara-tree—First Parents of South Sea Islanders, according to Tradition—Opening of a Chapel—Fare na Atua, or House of a God—Rugged Ways into the Interior of Tahiti—Tropical Fern—A Mountain Lake.

July 21. Captain Lazaroff, of His Imperial Russian Majesty's frigate, the Cruiser, of 36 guns, having just arrived in the harbor of Matavai, paid us a friendly visit, and invited us to dine with him, on board his vessel. He and several of his officers speak tolerable English; and we found them polite and intelligent. The captain had been here about three years ago, with another ship in company, on a voyage of discovery, northward of the islands of the Dangerous Archipelago. He had also circumnavigated New Shetland, and particularly examined the coast towards the south; but, instead of one, he found the land so named to be a group of many islands. Besides these he had touched at upwards of twenty small scattered islands, not laid down in any of the charts; most of which were of low coral structure, and a few only were inhabited.

July 24. When the queen, with young Pomare, the other day, went on board of the Russian frigate, at anchor here, they were received with distinguished honors. The captain got the people who accompanied his royal guests to procure the Tahitian flag from shore; which, having obtained, he hauled upon some part of the rigging. He was very liberal of his presents, and took great pains to impress upon the minds of his visitors that they and his countrymen were friends and neighbors, who ought to live on terms of the most pleasant intercourse. He pressed them also to accept a Russian flag, and hoist it on shore. This equivocal

gift, however, they resolutely declined, but were otherwise much pleased with his civilities. It is shrewdly suspected that he has some more politic purpose in view than putting in here for wood and water. Be that what it may, these islands are not worth stealing, either by Russia, America, or England. If they had offered any booty in the shape of gold, silver, or precious stones, to tempt the cupidity of Europeans, our own countrymen would long ago have secured possession of them. But cocoa-nuts, bread-fruits, and plantains, may flourish unplundered by us to the end of time.

July 29. A case came before the justice-court, this morning, which proves that laws, in the simplest, as well as in the most complicated, diction, are sometimes difficult of interpretation, and allow ample opportunity for special pleading. Nine young men and boys, who had been in the mountains, stole a hog, which they killed and baked for their own use. They were apprehended and arraigned for the offence. The fact was admitted, but a question arose as to the punishment to be inflicted. The law, in the case, states, that if a pig be stolen, *the thief* shall restore it fourfold. Here, however, were nine thieves:—was each then to deliver four hogs for the one that had been taken, which would have amounted to thirty-six in all;—or were four hogs to be furnished by the whole gang, who were as one man in the robbery? For the defendants it was argued that the legal compensation to the owner was, plainly, four hogs for one, and no more. But, for the prosecutor, it was answered that each of the prisoners at the bar, having been individually guilty of stealing a hog, ought to pay the same damages as though he had been the only thief, otherwise he would suffer only the ninth part of the punishment prescribed by the law. Moreover, a precedent was quoted, according to which, the late Pomare, where a number of persons had been convicted of a similar offence, ordered each to pay four hogs for that which they had stolen in company. After much ingenious discussion, and due deliberation, the judges decided, that, however ambiguous the letter of the law might be, the spirit and purpose of it were obvious—namely, that property fourfold in value was meant to be restored to the loser; consequently that four hogs should be paid for one stolen, without reference to the number of accomplices in the crime. Had the punishment prescribed been *personal*, then

each transgressor must have suffered the full amount of infliction, as individually guilty of the whole offence.

In conversation with Aihere, one of the deacons of the church, on whose veracity we can depend, he told us of one of the favorite tricks of priestcraft, formerly practised, when the plunder to be gained was worth the trouble. They had taught the people that, when a person died, his spirit could go and take possession of the body of some stranger; and who became mad as soon as he was thus seized. In such cases the priest (being of course in collusion with the knave, who affected to be insane, and to speak with a voice like the departed) was sent for, to pray over the pretended patient, and employ divers incantations till his senses came back to him. Afterwards, the spirit of the dead man led the living one to the son, brother, or other kinsman, who inherited his property; when the stranger, laying hold of the arm of such survivor, said, "I am your late relative; I am come again to live with you, and share the goods which you have acquired by my death." The impostor would then enumerate various articles which the deceased had possessed; and his knowledge of these (probably communicated to him by the priest) was generally received as evidence that the spirit of the dead man had actually transmigrated into the body of the stranger, who was accordingly received into the family in the same relationship as the former had filled; and which lasted just so long as the spoil could be enjoyed, or till it could be carried off. The priest, at any rate, was sure to be well rewarded for having by his prayers restored the lunatic to that reason which he had never lost—however little gratitude he might deserve from the defrauded heir, to whom he thus restored a relative whom he had in appearance forever lost.

Aug. 7. In exploring the valley of Bunaro, near Buanaauia, Mr. Darling, the missionary at this station, conducted us to a cave in one of the immense masses of breccia which constitute the cliffs, where we were gratified with the sight of one of the most remarkable and beautiful basaltic formations in this part of the world. It is called by the natives *Marama ofai*, or the Moon-stone, on account of its resemblance in shape at one end to an half-moon. The cave is twelve feet in diameter, and ten deep. In the centre of it appears this stone, presenting half of a perfect cylinder, of which the other moiety is buried in the soil.

The radius is four feet above ground, and the visible length nine, extending into the cave, and dipping at an angle of ten degrees with the horizon; how far it may be imbedded beyond, there is no possibility of ascertaining; but what projects is evidently only a small part of a column of amazing bulk. The end is slightly hollowed to the depth of six inches, within the line of the circular edge; but both this front and the shaft, to the length of six feet, are as smooth as though the pillar itself had been wrought and polished by the nicest art. On the sides, about the girth, are some natural divisions or joints, from nine to fourteen inches apart, which give it the appearance of so many mill-stones, neatly attached, one behind another. This singular fragment is surrounded by many other circles of stone of the same kind, and different thicknesses, altogether increasing the whole diameter of the cylinder to twelve feet. These concentric *laminæ* having been removed to the extent above mentioned (six feet) their broken ruins are discernible at the further end of the cave, intimating continuity in the bowels of the rock beyond. The basalt is of a bright blue color, very compact and hard. It is incorporated with "upper, nether, and surrounding" breccia, of which the frontal pile is scarcely less than two thousand feet above the sea, and nearly perpendicular.

From this cave and its curiosity, inclosed like a rare jewel in a casket, we proceeded to explore the valley upward, and thence, from steep to steep, over many a perilous ridge—which seemed to require the feet of goats, or rather the wings of birds, to pass, and the brains of both steadily to overlook, without being suddenly bewildered, and toppling down headlong—we travelled to a station from which we were informed that the highest mountain of Tahiti, Arofena, might be seen; invisible from below, on account of intervening eminences, that rise by a graduated scale of narrowing circuit, and increasing elevation, till the whole is terminated in this stupendous peak, alone amidst the firmament, and unapproachable by human foot. Having reached the prospect-place at which we aimed, we found ourselves still environed by richly wooded slopes, and terrible declivities of naked rock, as much above our level now as those which we had already ascended were above the sea-beach. Far in the distance, to the south-east, Arofena appeared, but only half revealed below the cloud that compassed its mysterious top—towards which, nevertheless, every eye was naturally

turned, as though the smallest point of it were more desirable to be seen than the whole enormity of hill beside, expanding downward, and resting upon the multitude of piled-up steeps and air-hung forests beneath.

While we gazed the vapors shifted, and gave us, glimpse by glimpse, now one and then another section of the upper region of Arofena; but the full stature and proportion of this giant son of earth we were never permitted to look upon at once. The apex, which we repeatedly caught, as it stood immovable amidst the ever-moving clouds that clustered round it, seemed on the western quarter perfectly perpendicular, on the north, making an angle of 62°, and on the south 50°; on every side being connected with vast precipices, forming a stony girdle round its breast, and losing themselves in labyrinthine chasms, which both divided and concatenated the everlasting hills that crowded the ring and the area of the horizon outspread at the foot of Arofena. On our left hand we particularly remarked a solitary range of blank rock, high and inaccessible, shutting out the sky behind, and so terminating the view that imagination itself, however active and creative amidst such scenes as here surrounded us, would hardly have dreamed of any object beyond it, unless it could have been made transparent. Yet, while we took our refreshment under a shady recess, and were still contemplating, with an eye "not satisfied with seeing," the clouded majesty of Arofena, the apparition of a rival mountain rose unexpectedly from behind the craggy screen just mentioned, and stood between heaven and earth, more as though it belonged to the former than the latter. It took away our breath with amazement; we knew not how to believe our senses; the sublime reality seemed begotten out of nothing; and it was some time before we could reconcile and harmonize the parts of the magnificent spectacle, or conceive by what enchantment its grandest feature had been so imperviously hidden, and so suddenly disclosed, by the agency of clouds, which we had unconsciously disregarded both in their presence and their disappearance. But there they stood, the mighty twain, as though they were measuring heights against each other, we being the judges; and verily it was hard to determine between such antagonists, each worthy of the prize of the highest admiration which intellectual beings can bestow on unintelligent existences. We looked, indeed, upon them with emotions that wound up our

animal spirits to a pitch of exaltation rarely experienced, except while inhaling the purer breath of Alpine air, and beholding the veil lifted up from "great Nature's visage hoar." But our thoughts went higher still; we remembered Him who hath been the refuge of his people in all generations; and this was the inspired language of our souls, "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou *art* God."—Psa. xc. 2.

Arofena has been calculated (we know not how correctly) to have an elevation ten thousand feet above the sea; and the other summit which we saw cannot be much lower.

Aug. 15. We walked up the valley of Arofena, memorable for a sanguinary battle fought here, fifteen years ago, between the late Pomare and the Atehurans, the natives of this district, a valiant people, and jealous of independence, who were his determined opponents in his schemes of universal dominion. They possessed strong and hitherto impregnable *paris*, or fortifications, on the slopes of the mountains that hemmed in the valley. But, by the assistance of a few English sailors, the politic king got possession of the eminences above these munitions of rocks, and dislodged them by rolling down upon their rear huge fragments of stone—an unexpected mode of assault, against which no resistance could be made, since their walls, eight feet high, and as many thick, being carried along the flanks of the precipice to the extent of several hundred yards, and slanting downward to the river's margin, in the valley beneath, were only calculated to protect them against an ascending force. Being driven from their rock-ramparts, they fled to the valley, where they were met and slaughtered, like hunted animals in a royal chase, when surrounded by a cordon of men, horses, and dogs, drawing themselves into a narrower and narrower circle, and driving the game inward into closer and closer compass, till a general massacre can be effected. This glen in one part is so confined that the beetling brows of the opposite cliffs approach within two hundred feet of each other, a copious river running in its darkened bed between.

A rock of this description, absolutely overhanging its base, was pointed out to us, the face of which, to the height of five hundred feet, appeared to be without a sprig of vegetation, and so steep that we should have deemed it impossible

for human hands and feet to have found climbing-hold one-third of the way. Yet we are informed that there is a man now living, who, with a corpse in a coffin fastened to his back, actually scrambled up the height above mentioned, to a place where there is a shelving ledge; and, having there securely deposited his unwieldy load, descended in safety. This peril was hazarded to place the bones of the deceased beyond the reach of violation by enemies, who were abroad in the neighborhood. And we are assured that such was the reverence of this people to the remains of their departed friends, and such the dread of their being desecrated (which was the last revenge of a triumphant champion over his slain antagonist), that many bodies, in war-time, were thus shrined in rock sepulchres, inaccessible to ordinary feet. When we asked our attendant by what means such feats could be performed, he answered, with great simplicity, "It might be done by the help of the Evil Spirit, whom we served so faithfully in former times."

Aug. 16. Having taken leave of the church at Buanaauia, we sailed in Mr. Darling's boat for Papara, about sixteen miles distant; but, the wind being contrary, we were obliged to land when we had proceeded about half way, and perform the remainder of the journey along shore.

The houses of the great population of this part of the island, not only range in front of the beach, as at the other stations, but are scattered in groups and singly up the valley, on the banks of a considerable river. The low land is exceedingly fertile; and the people have begun to drain and cultivate an extensive morass, about half a mile from the chapel, which is overrun with wild sugar-canes and castor-nut trees, and promises to produce exuberant harvests of whatever may be planted upon it. The buildings, the inclosures, the furniture, the clothing, of the inhabitants, with their gentle and becoming manners, all prove that, with the gospel, industry, comfort, plenty, have been introduced, where idleness, want, barbarity, and wretchedness formerly prevailed.

Sept. 3. Tati, the chief, with whom we dined to-day, made us several presents of native manufacture; but those which we most valued were parts of the dress of Oro, including his bonnet and two tawdry coverings which were cast over his idol on grand occasions; also a remnant of the maro, or sacred mantle, with which Pomare had been invested, when

he was publicly made king, by a ceremonial too detestable to be described. This robe had two lappets attached, signifying that two monarchs had been arrayed with it, and two human sacrifices offered at their inauguration. The whole was overlaid with red and yellow feathers, ingeniously stitched upon the fibrous cocoa-nut cloth of the country. Tati informed us that when Pomare abjured heathenism, he ordered him (Tati) to take an axe and chop his gods to pieces. Though exceedingly terrified with anticipation of the consequences, should they resist and retaliate, as the priests threatened, he nevertheless determined to put their divinity to the proof, and, with a trembling hand, began the work, when, no evil following, he completed it with all his might. After the last decisive battle, Pomare commanded his people to go to the great marae at Taiarabu, and fetch out Oro, and commit him, together with all the rabble of blocks that occupied his chamber of imagery, to the flames. This was a perilous enterprise; a few bold spirits, however, were found to attempt it. These marched to the marae, but, instead of entering, fired into the house where the idols were kept, saying, "Now, ye gods, if ye be gods, and have any power, come forth and avenge the insults which we offer you." The multitude who had assembled to witness the sacrilege stood amazed—not less at the impotence of the deities than the rashness of their assailants. The house was afterwards pulled down, when the wooden inhabitants were shot through and through, and then consumed to ashes.

Sept. 10. Our attention has been called to the singular construction of the fara-tree, a species of palm, which grows abundantly here, and with the leaves of which most of the houses are thatched. The stem and branches are composed of innumerable longitudinal fibres, round which, under the bark, are transverse fillets, about one inch asunder, each including a bunch of from twenty to thirty fibres. These circular fillets, which are exceedingly tough, act as hoops to the trunk and boughs, which without them might be in danger of bursting in the progress of growth, whereas, by their elastic envelopes, the fibres are enabled to expand, and the tree to increase in diameter.

There are many foolish traditions concerning Ti and Ohina, the first man and woman—not of the whole species, but of the *Taata Maohi*, the South Sea Island race only. Ohina, after she had lived longer than well on earth, was

transported to the moon; the dark spots on the disk of which are supposed to be groves of many kinds of trees, especially the aoa, under the shades of which the industrious lady employs herself honestly, in teaching the inhabitants to make cloth of the bark.

Sept. 24. At the opening of the new chapel here, a hundred and twenty feet long by sixty wide, two thousand five hundred persons were computed to be present. By desire of the people themselves, young Pomare, in the arms of one of his attendants, accompanied by a body-guard of seven soldiers, was taken first into the building and carried all round it. He was then placed beside his mother and her sister, the regent-queen. Afterwards the chiefs and commonalty took their seats. Formerly, when the maraes were consecrated, the king was always the first who entered. Though unwilling to countenance any ceremonial which may remind the natives of their idolatrous customs, it would have been hard to have hurt their loyal and affectionate feelings towards the infant prince on this occasion. There is much need, on account of many temporary circumstances of excitement and uneasiness here, to ensure, as far as may be, popular attachment to the son of Pomare, whose admitted succession to his father's authority alone promises to keep peace and allay jealousies among influential personages here. Mr. Nott preached from John iii. 30: "He must increase, but I must decrease." In the afternoon, Mr. Davis preached from Exod. xx. 24: "In all places where I record my name, I will come unto thee, and I will bless thee."

Oct. 1. Mr. Bennet obtained a *fare na atua*, or house of a god, the only relic of the kind that we have seen in these islands; so utter was the demolition of such things, even when the idols themselves were preserved for transportation to England as trophies of the triumphs of the gospel. This shrine was wrought out of one solid block of timber; in form it resembled a dwelling-house, with roof and sloping ends, and was three feet in length. Underneath there was a cylindrical hole, having a door which closely fitted the opening. This was the depository of the idol. The fabric was supported on four short legs, resembling those of a tortoise. The idol itself was of great antiquity—a female fiend, hideously mis-shapen, to mimic humanity. Her name was Tii Vahine, and we were told that she had slain her thousands, having been held in the highest veneration, and worshipped from

time immemorial. At the general overthrow of idolatry, this image and the house in which it was kept were secreted, by some of her priests, in a cave among the mountains, and not produced till lately, when the whole was brought to market and sold, not for its value, but for its curiosity, as a signal memento of human folly and wickedness, when "such things *were*, and were, to" *rational beings*, "most dear and precious," yea, most sacred and awful.

Oct. 14. Yesterday and to-day we have been travelling up the interior valleys, gradually ascending among the rocky eminences, to visit a famous lake, called Pape Hira. The road, towards the higher regions, was exceedingly bad, being a mere foot-track, by which the people find their way to the forests of *fei*, or mountain-plantains, the most delicious of native fruit-trees, which grow in millions, all over the high lands, without cultivation, and, indeed, defy its restraints, refusing to thrive unless in the wild freedom of nature. This path runs over stony ground, through bogs, and across streams, in some places rapid currents, and in others sluggish drains that scarcely move along their deep channels of mud. In the course of thirteen miles we crossed the water seventy-three times, occasionally wading, but more frequently carried on the shoulders of our attendants, till these (cheerful and patient as they always are) began to cry out, "Mea rahi te mauiui," great labor, great pain; whereon we took the hint, and plunged through thick and thin as well as we could. At length, leaving the river, we began to climb the precipitous sides of the mountains, tacking to and fro on rugged zig-zag lines scarcely broader than the sole of the foot, and where it was equally fearful for a light brain to look upward, downward, or onward, where the abrupt abyss, the pendent cliff, or the winding way, that seemed to lead to a point in the sky and there to break off, were unexpectedly disclosed, through vistas, or chasms, in the immensity of plantain-foliage, which, happily, so overclad the horrors and perils of the scene that our prospect was generally circumscribed, and we could find sufficient employment for our eyes in picking our steps. Here, too, the fern became a tree—a tree of tropical beauty, rising to the height of twenty-five feet, and spreading aloft a graceful tuft of plume-like leaves.

At the distance of fifteen miles from our starting-place we reached the object of our search—a lonely tarn, or lake, about a mile in circuit, of an oval form, and filled with ill-

colored though sweet-tasted water, of a dirty green and not clear, probably from being stagnant and having little vent or supply, except when inundating rains swell it above the brim and flood the steeps, which roll their burthens down to the valley in numerous cataracts; the depth is very great. Pomare is said to have caused this gulf to be sounded, when, from what we can learn, it was found to be from five to six hundred feet. We understand, however, that a French officer who fathomed it found it not more than one hundred feet. It is probably a volcanic crater where water has usurped the former seat of fire. The banks, from the margin, dip very abruptly within the basin, while, on every side, the peaked and wooded hills tower with imposing grandeur, especially towards the north and west, where, to the probable altitude of two thousand feet, they seem to stand upright all the way, so imperceptible is the angle of incidence. Our companions say that this lake contains eels of enormous bulk, growing to the thickness of a man's thigh, and to six feet in length; but they are exceedingly fierce and difficult to catch—as may, indeed, be well imagined—if their existence be not rather traditional than authenticated, no other fish inhabiting these waters. In journeying from the northern to the southern divisions of the island, the natives sometimes choose to take this way, but the banks not being accessible, under many of the heights that hem the verge, they make rafts of the stems of plantains, two of which (the substance being porous and light) are sufficient to support a man's body. Having fastened these together, by means of a transverse stick, the person lies down upon them, at full length, and with his arms easily paddles himself across, and leaves his raft for the next traveller who wishes to return by the course that he came. Many of these slight conveyances being scattered on the shore, when we arrived, five boys, in our train, immediately selected each his raft, flung himself upon it, and sailed exultingly to the opposite side. All our men followed their example. A gun being fired, a hundred echoes chased each other round the hills; and the wild ducks, that brooded in their quiet abodes on the water-side, rose on the wing in flights that surprised us by their unexpected appearance.

We spent some delightful hours in this magnificent retirement, where, when the moon found us, about seven o'clock in the evening, we seemed to be out of the world,—so se-

questered was the place, and so unearthly, to our excited minds and straining eyes, seemed the lights and shadows of those mighty forms, that stood, as they have stood for ages, here—the forests, crags, and mountain-cones. On a mass of basaltic rock, impending over the lake, we sang hymns of praise to that great and gracious Being, in whose presence we found ourselves as truly here, as when we have seen his goings in the sanctuary. Here, too, we remembered those who were dearest to us, beyond the seas and continents of that world which Columbus discovered; and never were they dearer than when, in this wilderness, we gathered their spirits around our own, and, in fervent prayer, offered both, as living sacrifices, to Him with whom both were equally present, though separated from each other at the distance of half the globe.

Here, to close the day, we enjoyed the privilege of family worship, which was conducted in the Tahitian language by Mr. Davis. Afterwards, under a temporary shed, partly erected by our ingenious companions, we lay down to rest, spreading our mats and blankets on the ground. The natives reposed in conical tents of leaves which they had constructed for themselves. Meanwhile, during the night-watches, and even till dawn of day, the birds sang among the branches. Their notes, indeed, were few and inharmonious, but we were in solitude, and their society was pleasant.

CHAPTER XXXI.

The Deputation at Eimeo—Discontents in Tahiti—A Cow slaughtered at Eimeo—Roby's Place—Style of Ancient Kings—Meridian Rainbow—Old Superstitions—The Deputation sail for the Pearl Islands—Chapel at Raivavai—Taro-grounds—Chapel opened—Interchange of Presents—Visit to Tubuai—Gospel introduced at Tubuai—Difficulties about the Sabbath.

Oct. 30. Having visited all the stations in Tahiti, and settled with the missionaries (so far as was practicable, and within the duties of our commission), all concerns, referring either to temporal or spiritual matters, we embarked on board the Endeavor schooner, lying here, this day, for Eimeo. The wind was favorable at setting out, but scarcely had we cleared the reef, at the entrance of Papeete harbor, when

the vessel was becalmed. As it appeared by the rippled water, at a distance of about two miles, that there was a lively breeze abroad there, we waited for some time, in hope that the wind would come to us, but, as it did not, it became necessary for us to go to it—that is, to use a ship's phrase, go to sea to seek a wind. This we did, and succeeded;—a boat being employed to tow us towards the current of the gale, which blew fresh and strong, within a well-defined space, from the east; though a few yards beyond, on the southern side, whence we had come, the motion could not be felt. In the afternoon we reached Eimeo. Here there is but one missionary settlement—near the harbor of Taloo, originally called Papetoai, but now Roby's Place, in honor of the Rev. W. Roby, of Manchester—where most of the population reside.

Nov. 5. If, in the old religion of these islands, the very name of religion was desecrated through all its rites and ceremonies—for doctrines and precepts of morality it had none,—the natural pride of man, in every state of society showing itself in one fantastical form of folly and absurdity or another, here caricatured royalty with its puerile and preposterous assumptions. The king of every span of land was lord of the lives of his two or three hundred subjects, and assumed titles of distinction worthy of the Great Mogul, or the Emperor of China. Nothing in public was said or done by him, or to him, in the ordinary way. His house was called by a word which denotes the clouds of heaven; his canoe was the rainbow; when he went to any place he was said to fly thither. He and his queens had the sole privilege of riding across men's shoulders, which was their usual mode of travelling. No person was suffered to sit or stand above him, either within doors, or on board a vessel, whether canoe or strange ship. When he succeeded to the supreme authority, he altered according to his caprice a number of words in the language, rejected others, and substituted new ones of his own invention. Circumstances sometimes caused him to change his name. Old Pomare, the grandfather of the present infant king of Tahiti, having lost a son, was about to bury him on the shore, when the sea suddenly rushed in, and filled the receptacle prepared for the corpse, which the father was thereupon obliged to hang upon an aito-tree. After this, in memory of the incident, he chose to be called Vairatoaa, the exact signification of which we

have forgot. But besides their proper names, both the kings and chiefs had official ones, by which they were always addressed when exercising their rights or duties. Thus Pomare has become the sovereign title of Tahiti; but when the king of Tahiti is in Eimeo, he is styled Teraitua, which is the sovereign title here. These are trifles, certainly, but they are characteristic of human nature itself, infatuatedly fond of singularities, however petty, provided they imply superiority of rank. Man is every where an aristocrat; the tyrant and the demagogue are only varieties of the species.

Nov. 7. Tidings are just arrived which we are grieved to hear. It is reported that there have been some alarming symptoms of popular commotion in Tahiti, since we left that island; that a few days ago, a chief there had objected to comply with the enactment in the revised code of laws, whereby the people are required to pay a quarter of their produce to the governors of districts, in addition to their ordinary tribute to the royal family. For this and some other refractory conduct, he was summoned to take his trial, in the usual way, at Papaoa. He sent back an answer of contempt, or rather defiance, saying, haughtily, "If I come, my friends shall come with me, and know what offence I have committed." A general meeting of chiefs and people was forthwith assembled at Pare, whither vast numbers resorted, many of whom brought their spears and muskets with them, which they hid in the neighboring bushes, to be ready, in case hostilities were commenced by any party. The affair, however, was happily compromised, after much altercation, and the multitude dispersed peacefully to their homes, in the evening.

While we were here, Mr. Henry, whose herd of cattle (a bull and seven or eight cows) we mentioned formerly, proposing to treat us with something like an old English dinner, had one of his cows slaughtered on the outside of his compound, or inclosure about the house. This was the first event of the kind, the stock having hitherto been carefully bred up. The skin of the slain animal was stretched upon the branches of a tall tree, about four hundred yards from the slaughtering-place, and the carcass was removed to an out-building to be cut up. Soon afterwards, while we were sitting in the house, we heard a singularly low, then loud and lamentable, noise; and going out to see what was the matter—there stood the bull, amidst his family of cows, near the spot yet stained with blood; all seemingly mourning in

pitiable tones over the fate of their companion. The stately bull was pawing the sand with his hoof, and casting round looks of such fierceness and defiance as made it quite prudent for us not to disturb the sorrowful group. In about an hour they all went away. But they were not yet appeased; for, in the course of another hour, as Mr. Bennet was going that way to make a call on Mr. Armitage, he observed the whole herd, on their return, lowing and moaning, and sometimes bellowing outright. He immediately stepped within the inclosure, and watched the poor animals gathered under the tree, whereon was hung the skin of the dead beast. On this they all gazed with strange wildness of eye, and evident discomposure, continuing their doleful plaints nearly as long as before; after which they retired. Slaughter had never taken place among their kin before, and the sensibility of these animals, on the loss of their former associate, was affecting even to human feeling.

Nov. 8. In conversation with Mr. Henry, he told us that on his voyage from New Holland hither, some years ago, he had the privilege (for so it may be called) to see a meridian rainbow, a phenomenon of exceedingly rare appearance, and which can only take place when the sun is vertical or nearly so, to the beholder. The atmosphere was clouded overhead, and no doubt there was rain above, though none came down; when, unexpectedly, during a brief but splendid interval, an iris of great diameter, describing a complete circle, with the sun in the centre, was formed in the heavens, and hung over the horizon, where no inequality of surface, as on land, could break the perfect ring. The prismatic colors were vivid, and distinctly defined, wheel within wheel, on its sevenfold circumference, arranged from the concave to the convex side, in the same order and proportions as in the common rainbow. The spectacle, sublime as it was novel, was but of short duration.

Nov. 22. A circumstance occurred to-day which exhibits a peculiar trait of the character of these islanders—their keen sense of the ridiculous, and that turn for sarcasm which distinguishes the whole people, wherever we have been. This humor was formerly indulged to a mischievous excess, and even now, influenced as their minds generally are by Christian principle, requires to be repressed rather than encouraged. On this occasion, however, they took their own counsel, and the scene was singularly ludicrous. A chief,

having degraded himself by some signal offence, was brought to trial for the same by his brother chiefs, who conceived that their order had been disgraced by the misconduct of this unworthy member of it. As it was necessary for him to be tried by his peers, a certain chief, not more than three feet eight inches high, who, on account of his pigmy size, is held in small repute among the fraternity (*they*, as we have formerly remarked, being generally "men of mighty bone," and huge stature), was appointed judge. Before him, therefore, gorgeously arrayed in judicial costume, with a fine purau mat, and a brilliant feather cap, the haughty culprit, who would fain have looked down upon him with the contempt with which a mastiff eyes a cur, was forced to stand with due humility and reverence. The dwarf, however, "dressed in a little brief authority," played the giant well; while the giant, to his own inexpressible mortification, and the delight of the bystanders, enacted the part of the dwarf not less successfully, for he felt and looked as little as even his accusers could desire. The court having heard the evidence, on which a verdict of guilty was instantly pronounced, the judge gathered himself up in all his official dignity, lectured the criminal with great but merited severity, and pronounced sentence upon him with as much justice as can consist without any mercy.

Formerly when the natives felled trees on the mountains, after lopping the branches, they paused, offered a prayer to one of their gods for a safe passage, and then launched the trunk down the side of the slope; standing in silence, holding their breath, and with their eyes following its course till it reached the valley. If any stranger who might be present uttered a word while the huge bole was thus sliding downward, at the peril of being broken when it struck the ground below, they would be exceedingly angry, considering such an interruption ill luck. Once, when Mr. Henry was assisting some of his people to procure timber for building the brig Hawes, having descended from the mountain to refresh himself at a brook which ran at the foot of it, he sat down on the bank, and was about to drink, but refrained in the instant, and removed about two yards off, where access to the water seemed more convenient. While drinking there, a tree, which had been felled above, came thundering down with such velocity and force as scarcely to have been perceived by him before it had plunged with the fore end deep

into the earth, at the very spot from which he had just risen. He could not regard his escape as otherwise than strikingly providential.

Dec. 20. Having spent six weeks in delightful and profitable intercourse with our missionary friends at Eimeo, and discharged our official duties in reference to them and the church, we sailed, on board captain Henry's vessel, the Queen Charlotte (he being on his way to the Pearl Islands with the purpose of procuring shells), for Tubuai, Raivavai, and other islands included in our plan of visitation.

Dec. 25. After a voyage of rough weather, we landed this day at Raivavai, or High Island, so called on account of the precipitous cliffs which environ its coast. We were met on the shore by three native missionaries, who had been sent from Eimeo, eighteen months ago, to teach the people here the way of the Lord more perfectly than they had learned it, from the instruction of a Tahitian left among them by Pomare, in 1820, but who himself needed to be informed of the first principles of Christianity, both in doctrine and in practice, having neither well understood the one nor consistently exemplified the other. The converts from Eimeo have been more successful, and the gospel as preached by them, not only with their lips, but by their lives, has evinced much of its power, directly and indirectly, in the moral and social improvement of the people, who gladly received it. These good men wept for joy at our arrival, and our hearts were warmed towards them, as the first Gentile missionaries whom we had met on ground of their own planting and cultivating; our English brethren having had little opportunity of helping them hitherto.

A chapel has been built, near the beach, of wicker-work plastered, under their superintendence. This structure is a hundred and eighty feet long, and forty wide. The walls are eighteen feet in height, and contain forty-three windows for light and ventilation, and three doors. The ridge-pole of the roof is supported by a row of fifteen pillars; three of these in the centre, opposite to the pulpit, are symmetrically formed, and curiously ornamented with wreaths of human figures, carved out of the solid wood. The other pillars, each forty feet high, are covered with matting of divers colors, and wrought with a great variety of devices. The effect of the whole interior, thus elaborately embellished, is really beautiful; and the skill, ingenuity, and good taste of

the laborers and artists appear to great advantage. In a neighboring district there is another chapel, little inferior to this in dimensions or workmanship. At the several corners, on the outside of the latter, upon suitable platforms, stand four of the deposed idols lately worshipped here. These, which are of large size, are no despicable specimens of rude sculpture; and certainly, as mere statues, they better become the stations which they now occupy, than those which they formerly held in the maraes.

We have been received, both by the king and principal chiefs, with manifest tokens of good-will, while the people every where gaze upon us with equal curiosity and kindness, having rarely seen so many transmundane strangers before; being instructed, likewise, in the objects of our visit to these remote regions, as the representatives of the Christians of England, whom they have been taught to reverence with filial piety. In the afternoon, notice having been given, Mr. Henry preached to a congregation of about six hundred persons, from 1 Tim. i. 15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." In the evening we returned on board.

Dec. 26. We landed again, and ascended a high ridge, which separates the east and west sides of the island. Here we were not only gratified with the general view, which, though smaller, was scarcely less exquisite in its kind than most that we have seen elsewhere; but we were particularly pleased to observe the vast proportion of ground, towards either shore, which is planted with taro. The valleys in which this useful root is grown approach each other towards this central summit, consisting of from two to three hundred acres each, every bed being in good order, and kept quite clean—a circumstance indicating a large population for so small a spot. This, we learn, is not less than two thousand, there being eight hundred men; and as the custom of destroying children never obtained here, the proportions of the sexes are nearly equalized, both among old and young. The two sections of the island were almost always in a state of hostility before the introduction of the religion of Christ, the Prince of Peace. The mountain-ridge on which we were standing was then the boundary of each, whence on the flanks, their petty wars were carried on by means of spears and stones, in the use of which, for every evil pur-

pose, they were remarkably expert. The slain in battle were offered to their god, Oronuitipapa—probably one of the numerous personifications of Oro, the universal Moloch of the South Pacific tribes.

Dec. 28. Being Lord's day, the people were summoned to public worship by striking a sonorous stone, suspended from the branch of a tree, for a bell. Mr. Henry preached from 1 Thess. i. 9, 10: "Ye turned to God from idols, to serve the true and living God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." After this service, baptism was administered, for the first time in this new Christian colony, to fifty-two adults, the first fruits of these Gentiles, who were enabled to witness a good confession, and sixty-nine of their offspring. Among these were the king and queen, with their three children. About a thousand persons were present; and we trust that the same power was felt in this assembly, while whole families were thus introduced into the church of Christ, as fell upon the household of Cornelius, the centurion, and made Peter exclaim, "Can any man forbid water, that these should, be baptized?"

Dec. 30. We landed on a singular islet, near the shore, not more than half a mile in circumference, rising with great steepness to the height of four hundred feet, and, half way upwards, divided into two peaks, the form of the whole roughly resembling that of a bishop's mitre. It is in fact a rock without soil, but here and there, from the fissures, throwing out cocoa, aito, and purau-trees. The eastern side is composed principally of a soft, white sand-stone, or rather a yellowish clay, rough and brittle, through which, in several places, basaltic veins, of a blue and rigid texture, appear—some not more than two or three inches, others as many feet thick, and jumbled, transversely, in all directions between perpendicular and horizontal. With these are intermingled large, coarse, blocks of porous matter, most probably lava. The contrary side, or peak, is more solid, consisting of a species of chert-stone, with a smaller admixture of the aforementioned friable earthy substances. At first sight it would be natural to imagine that the upper part of this stupendous rock (which is not a motu of coral structure) had been cleft in sunder by some earthquake or volcanic explosion; but, after close examination, we rather concluded

that the two eminences were originally distinct, and that the action of the elements, in the lapse of ages, might gradually have decomposed and carried away the intermediate soft materials, leaving the more solid masses nearly two hundred feet apart. The phenomena of this spot, however, baffled our speculations, and required more philosophy than we possessed to explain them.

The main land of Raivavai itself seems to be of similar formation. On the north-east coast there is a *horo*, or narrow slip of land, about a quarter of a mile wide, and a furlong in length. Some years ago a prodigious breadth of earth was separated from the cliff here, and, rushing from a height of nine hundred feet into the sea, devastated all before it, burying, in its course, a number of houses with their inmates, of whom twenty were killed instantaneously, and as many more miserably maimed. In this horo the same crumbling materials, mixed with hard chert, are found, as in the aforementioned rocky islet.

1824. Jan. 1. The beginning of the year was signalized by the opening of a new chapel, at Atirona, about two miles from Tranuape, the residence of the native teachers. There were scarcely fewer than sixteen hundred persons present; twelve hundred within and four hundred on the outside of the building. On our arrival we found the aged chief of the district and his wife (two grotesque figures) superbly dressed in crimson cloaks, seated in front of their house. Before them were spread, on the ground, at full length, of twenty yards each, many pieces of native cloth, besides many more folded up and piled to the thickness of twelve inches. These, which were for the most part colored black, double, and of the best manufacture, had been brought as presents, or rather as tribute, from the friends of the old chief, together with a number of prettily-carved paddles, which are highly prized here. The various articles were received with imperturbable gravity by the great personages on the one hand, and laid at their feet by the contributors with unceremonial silence on the other; this being the customary etiquette, when gifts are made to grandees, on festive or solemn occasions.

At the sounding of a stone, rung with a stick (as in the other place) for a bell, the congregation crowded into the chapel. Mr. Henry conducted the service, and preached from Matt. xviii. 20: "Where two or three are gathered

together in my name, there am I in the midst of them." He also addressed the people on the necessity of apportioning to their teachers a sufficient quantity of land for cultivation; and, as it is our wish that one of the brethren from the Society Islands should come and settle here, he inquired whether, in such case, they would provide house and garden-room for him. All the chiefs were delighted with the idea, and each declared that, if the missionary would settle in his district, he would give him as much ground as he desired, and would furnish him with a comfortable habitation.

When we left the place we went to the old chief's house to receive a present which we had been officially informed he had provided for us, and were not a little surprised to find that it consisted of all the piles of cloth which had been brought to him by his dependants, that morning, besides a large quantity of cocoa-nuts, bananas, taro, and some fish. Mr. Henry himself was astonished, and said that he had never witnessed so large a quantity of cloth given, on any occasion, in the Tahitian Islands. When rolled up, it made thirteen good bales, and would have loaded an English cart. We wished to return a considerable portion of it, but were told that this must not be done. We therefore presented a piece to each of the native teachers and their wives, to whom it was very acceptable, and sent the remainder on board of the schooner, to be divided among ourselves. In return, we made the old chief some small presents, with which he was as much delighted as we were with his abundant bounty.

Jan. 3. Yesterday we sailed from Raivavai, and arrived to-day at Tubuai, distant about a hundred miles from the former, and lying to the north-west. The general aspect of Tubuai, its rocky coast and mountainous interior, so nearly resemble the corresponding features of the other islands that we need not describe them here. We were joyfully received by Tamatoa, the principal chief of the district where we went on shore, and by Haapunea, the native teacher. We were grieved to learn that a fatal disease has long been ravaging the island, and has swept away one half of the population within the last four years. Several persons are still afflicted with it. The symptoms are pains in the head and stomach, followed by shivering fits and fever. The sufferer then rapidly wastes away, till

death finds him a mere skeleton. This plague has been most destructive among those who had been previously tainted with an abominable disease, introduced here by the crew of a vessel, in their profligate intercourse with the natives.

Jan. 4. All the inhabitants of the island—except a few sick, aged, and young children, with their nurses—attended the public service. Their appearance and demeanor were creditable to them, and to their teacher, by whose aid and instructions they had arisen from the dust and defilement of idolatrous superstition and political bondage. After the sermon, the two principal chiefs, and several others, who had given satisfactory evidence of their faith in Christ, received baptism; this being the first time of that rite being administered in Tubuai. As the people departed, we counted them up to two hundred and sixty-nine; so that the whole population of this beautiful and fruitful isle cannot be computed at more than three hundred. Three years ago they were nearly thrice that number.—In the afternoon, the Lord's Supper for the first time also was celebrated here, at which the native teachers and their wives, sat down with us.

Eighteen months ago, when Mr. Nott landed here, with two native teachers from Tahiti, the inhabitants of the two districts, into which the land is divided, were at war; and on the day following a desperate battle had been premeditated. But the gospel of peace, in its first accents, wrought so powerfully upon the hearts of the savages—even at that crisis when the savage is the most himself, the most reckless, cruel, and vindictive of animals—that they consented to suspend hostilities, and live in harmony, or at least in forbearance, till they had more fully heard "the great message," the glad tidings, which the strangers had brought to them. And the issue was blessed; a teacher was stationed by Mr. Nott in each district, who became the angel of the church formed by himself out of the heathen around him, who soon ceased to be heathen at all, renouncing and destroying their idols, and all professing to be, what we trust a goodly number are, Christians indeed.

Jan. 6. After a voyage of two days, we arrived at the island of Rurutu, a hundred miles westward of Tubuai. It was here that we first made shore, on our return from the Sandwich Islands, when "the barbarous people showed us no little kindness." Barbarous indeed they had been,

but these were already reclaimed by the power of the gospel received under the very peculiar circumstances, formerly detailed. Here we again experienced that brotherly hospitality from the natives and their teachers which Christianity alone inspires, and renders the heart large enough to conceive, and rich enough to confer.

Jan. 17. After divine service, this day, at Moirai, thirty-one persons were baptized. The congregation amounted to a hundred and seventy, at this settlement; of whom many had been previously thus admitted into the visible church. The gospel continues to strike root, grow up, and bear fruit, at this and two other stations, under the sole culture of native teachers; though the conduct of one of the latter has not been altogether blameless, especially in respect to altering the day of the Sabbath in his district—a subject which has repeatedly occasioned us much solicitude since we came to these islands, in consequence of the original error in calculation of the first missionaries brought by the ship Duff to Tahiti,—a point which we have not been able satisfactorily to settle, so that all the stations should keep the Sabbath at the same time. This, and other circumstances, caused us to require Buua (for that was his name) to return to Raiatea, his own island, or, in case of refusal, to certify to himself and the people that he was no longer a servant of the Missionary Society. He declined to return, but engaged to cease from teaching as an authorized missionary agent.

CHAPTER XXXII.

Voyage to the Pearl Islands postponed, and the Deputation return to Eimeo and Tahiti—Parliament of the Windward Islands—Discussion and Adoption of the revised Code of Laws—Russian Ships under Captain Kotzebue visit Tahiti—Transportation of a House—Important Question respecting Rights of the Royal Family—Coronation of the young King, Pomare III.

Jan. 9. We sailed from Rurutu, and reached Eimeo again on the 15th, captain Henry having postponed his intended voyage to the Pearl Islands.

Jan. 25. (Lord's-day.) Mr. Platt preached in the morning, from Prov. xviii. 21: "Death and life are in the power

of the tongue." In the afternoon Mure, a native, delivered a very animated and pious discourse from John iii. 36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." This was the first sermon, by a native, which we had heard since we came hither; and we were both delighted and edified to perceive how, "out of the mouths of" those who are yet "babes and sucklings," in the divine life, the Lord "ordaineth strength," and "perfecteth praise."

Feb. 18. We returned to Papeete, in Tahiti, and proceeded on the 21st to Matavai, that we might be in the immediate neighborhood of Papaoa, whither the chiefs and delegates of this and other islands have been convened, to consider, amend, and adopt the new code of laws.

Feb. 23. This day and the eight following (with the exception of two Sabbaths) have been employed by the chiefs and representatives of the people, in a formal Parliament of the Windward Isles, in discussing and settling the laws. The constitution of the isles provided that the Parliament should consist of one house, wherein each person should have one vote. The members were the adult male branches of the royal family, the same of the principal chiefs—these being hereditary legislators; to which, as popular representatives, were added two of their own body, out of the adult male inhabitants of each Mataaina, or district, appointed by themselves.

The business has, each day, been begun and concluded with prayer; every subject, in succession, has been temperately and wisely handled by the various speakers; and in the event the whole has been satisfactorily arranged. Mr. Nott, the senior missionary, was chosen president; his brethren and the deputation were also present, but none of these foreigners took any part in the proceedings, beyond giving such information or opinion, on different points, as was from time to time required of them. The draught of the code had been previously prepared, in fit terms, by Mr. Nott, at the express desire of the chiefs and people, the general principles and specific enactments having been frequently canvassed in previous meetings, and deliberately recognized by all parties, as the basis of the literal form in which the same should be embodied and promulgated. This code, thus adopted, consists of about forty articles,

which appear to comprehend all the necessary provisions for maintaining social order, promoting the public welfare, and preserving the rights and privileges of all ranks among the natives, with ample security for life, liberty, and property. The following are a few of the principal clauses:—

No. 1. The punishment for murder.—This main question, which was to determine whether, in any case, man's blood was to be shed, under the sanction of laws made by a Christian legislature, unfettered either by antiquated usage or prejudices, occupied many hours of the first and second day's sittings;—death, or perpetual banishment to some uninhabited island, being the alternatives proposed. At length, it was unanimously resolved that the latter should be adopted.

No. 2. Theft.—Restoration fourfold; for repetition of the offence, hard labor to the extent of five years.

No. 4. Sabbath-breaking.—Admonition for the first offence, hard labor for subsequent ones.

No. 9, 10, 11, 12. On marriage.—Against polygamy, adultery, and other violations of the marriage contract.

No. 16. Defamation.—Penalty, two hogs.

No. 21. Drunkenness.—Admonition on the first, and hard labor after subsequent convictions.

No. 27. Repeal of the law against tatooing; leaving persons to act as they pleased in respect to that custom.

No. 31 to 35. Appointment, duties, &c., of judges, of whom the number is very considerable, there being two at least for every district, besides seven supreme judges for Tahiti, and two for Eimeo.

No. 36. Juries to be composed of six persons, peers of the accused.

No. 38. The respective revenues of the king, the chiefs, and governors of districts, to be paid according to the rank of the tributaries, in cloth, hogs, oil, arrow-root, and other produce.

To show the spirit and candor, as well as good sense with which the discussions were conducted, we shall furnish a sketch of some of the principal speeches delivered on the first and second day, in reference to death or banishment for murder.

On the question being proposed, Hitoti, the principal chief of Papeete stood up, and, bowing to the president and the persons around him, said: "No doubt this is a good law,"—

the *proposed* punishment was exile for life to a desolate island,—"but a thought has been growing in my heart for several days, and when you have heard my little speech you will understand what it is. The laws of England, from which country we have received so much good of every kind—must not they be good? And do not the laws of England punish murderers by death? Now, my thought is, that as England does so, it would be well for us to do so. That is my thought."

Perfect silence followed;—and it may be observed here that, during the whole eight days' meetings of this Parliament, in no instance were two speakers on their legs at the same time; there was not an angry word uttered by one against another; nor did any assume the possession of more knowledge than the rest. In fact, none controverted the opinion of a preceding speaker, or even remarked upon it, without some respectful commendations of what appeared praiseworthy in it, while, for reasons which he modestly but manfully assigned, he deemed another sentiment better.

After looking round to see whether any body were already up before him, Utami, the principal chief of Buanaauia, rose, and thus addressed the president: "The chief of Papeete has said well, that we have received a great many good things from the kind Christian people of England. Indeed, what have we not received from Beretane? Did they not send us *(area)* the gospel?—But does not Hitoti's speech go too far? If we take the laws of England for our guide, then must we not punish with death those who break into a house?—those who write a wrong name?—those who steal a sheep? And will any man in Tahiti say that death should grow for these?—No, no; this goes too far; so I think we should stop. The law, as it is written, I think is good; perhaps I am wrong; but that is my thought."

After a moment or two of stillness, Upuparu, a noble, intelligent, and stately chief stood forth. It was a pleasure to look upon his animated countenance and frank demeanor, without the smallest affectation either of superiority or condescension. He paid several graceful compliments to the former speakers, while, according to his thought, in some things each was right, and each was wrong. "My brother, Hitoti, who proposed that we should punish murder with death, because England does so, was wrong, as has been shown by Utami. For they are not the laws of England

which are to guide us, though they are good;—the Bible is our perfect guide. Now, *Mitti Trutu* (the missionary Crook) was preaching to us on (naming the day) from the scripture, 'He that sheddeth man's blood, by man shall his blood be shed;' and he told us that this was the reason of the law of England. My thought, therefore, is not with Utami, but with Hitoti (though not because the law of England, but because the Bible, orders it), that we ought to punish with death every one found guilty of murder."

There was a lively exchange of looks all through the assembly, as if each had been deeply struck with the sentiments of the speaker, especially when he placed the ground of the punishment of death, not upon English precedent, but scripture authority. Another chief followed, and "rising, seemed a pillar of state," one whose aspect, and presence, and costume of dress (richly native) made the spectators forget even him who had just sat down. His name was Tati; and on him all eyes were immediately and intensely fixed, while, with not less simplicity and deference to others than those who had preceded him, he spoke thus: "Perhaps some of you may be surprised that I, who am the first chief here, and next to the royal family, should have held my peace so long. I wished to hear what my brethren would say, that I might gather what thoughts had grown in their breasts on this great question. I am glad that I waited, because some thoughts are now growing in my own breast which I did not bring with me. The chiefs, who have spoken before me, have spoken well. But is not the speech of Upuparu like that of his brother, Hitoti—in this way? If we cannot follow the laws of England, in all things, as Hitoti's thoughts would perhaps lead us, because they go too far,—must we not stop short of Upuparu, because his thought goes too far likewise? The Bible, he says, is our perfect guide. It is. But what does that scripture mean, 'He that sheddeth man's blood, by man shall his blood be shed.' Does not this go so far that we cannot follow it to the end, any more than we can follow the laws of England all the way? I am Tati; I am a judge; a man is convicted before me; he has shed blood; I order him to be put to death; I shed *his* blood; then who shall shed *mine?* Here, because I cannot go *so* far, I must stop. This cannot be the meaning of those words. But, perhaps, since many of the laws of the Old Testament were thrown down by the Lord Jesus Christ, and only some kept stand-

ing upright,—perhaps, I say, this is one of those which were thrown down. However, as I am ignorant, some one else will show me, that, in the New Testament, our Savior, or his apostles, have said the same thing concerning him that sheddeth man's blood as is said in the Old Testament. Show me this in the New Testament, and then it must be our guide."

Much cordial approbation was evident at the conclusion of Tati's speech, and its evangelical appeal seemed to remove some difficulty and doubt respecting the true scriptural authority applicable to the case.

Next rose Pati, a chief and a judge of Eimeo, formerly a high-priest of Oro, and the first who, at the hazard of his life, had abjured idolatry. "My breast," he exclaimed, "is full of thought, and surprise, and delight. When I look round at this *fare bure ra* (house of God) in which we are assembled, and consider who we are that take sweet counsel together here, it is to me all *mea huru e* (a thing of amazement), and *mea faa oaoa te aau* (a thing that makes glad my heart). Tati has settled the question; for is it not the gospel that is our guide?—and who can find directions for putting to death? I know many passages which forbid, but I know not one which commands, to kill. But then another thought is growing in my breast, and, if you will hearken to my little speech, you shall know what it is. Laws, to punish those that commit crime, are good for us. But tell me, why do Christians punish? Is it because we are angry, and have pleasure in causing pain? Is it because we love revenge, as we did when we were heathens? None of these: Christians do not love revenge; Christians must not be angry; they cannot have pleasure in causing pain. Christians do not, therefore, punish for these. Is it not that, by the suffering which is inflicted, we may prevent the criminal from repeating his crime, and frighten others from doing as he has done to deserve the like? Well, then, does not every body know that it would be a greater punishment to be banished forever from Tahiti, to a desolate island, than just, in a moment, to be put to death? And could the banished man commit murder again there? And would not others be more frightened by such a sentence than by one to take away his life? So my thought is that Tati is right, and the law had best remain as it has been written."

One of the *taata rii*, or little men, a commoner, or representative of a district, now presented himself, and was listened

to with as much attention as had been given to the lordly personages who preceded him. He said: "As no one else stands up, I will make my little speech, because several pleasant thoughts have been growing in my breast, and I wish you to hear them. Perhaps every thing good and necessary has been said already by the chiefs; yet, as we are not met to adopt this law or that law, because one great man or another recommends it, but as we, the *taata rii*, just the same as the chiefs, are to throw all our thoughts together, that out of the whole heap the meeting may make those to stand upright which are best, whencesoever they come—this is my thought. All that Pati said was good; but he did not mention that one reason for punishing (as a missionary told us, when he was reading the law to us, in private) is, to make the offender good again if possible. Now, if we kill a murderer, how can we make him better? But if he be sent to a desolate island, where he is all solitary, and compelled to think for himself, it may please God to make the bad things in his heart to die, and good things to grow there. But, if we kill him, where will his soul go?"

Others spoke to the same purport, and, in the result, it was unanimously determined that banishment, not death, should be inflicted on murderers. It followed, of course, that the extreme exercise of magisterial power, to take away life, was excluded from every other case.

March 27. The Russian ship Enterprise, captain Kotzebue, came to anchor in Matavai Bay. The captain had commanded the Rurich, on a voyage of discovery, in 1817, &c., of which the journal has been published. His present expedition is to the north-west coast of North America. He and several of his officers came on shore, and visited the missionaries, by whom they were hospitably entertained.

March 29. The royal family arrived from Pare to see the Russian vessel, and pay their compliments to the captain, who had taken up his residence in a house near Point Venus, belonging to the late king. Some of his men having laid articles of common use on a bedstead on which Pomare was accustomed to sleep, offence was taken by his relatives, who considered that piece of furniture tabued, or in a certain degree sacred, by the touch of the royal person—a qualm of superstition which neither the chiefs nor the people have yet been able entirely to overcome.

We paid a morning visit to captain Kotzebue, on board his ship, where we found young Pomare, with his mother and her sister, the regent. The priest who accompanies the expedition is a monk of the Greek church. Being willing to show kindness to the young king, he took him upon his knee; but the child, not less terrified at the good father's long beard than Hector's little son of old was at the "dazzling helm and nodding crest," burst into a loud fit of crying, and was taken away before he could be pacified. Mr. Nott had a long conversation with the captain, concerning the relation in which these islands stand towards England; Russia apparently coveting the petty, but merely nominal, distinction, of adding these green specks within the tropics to the measureless deserts of snow-land which constitute her Asiatic empire. There is no disposition at all, however, on the part of the natives, to acknowledge such dependence, under the pretext of alliance with the autocrat of all the Russians; whereas they would be glad to put themselves under the direct guardianship of England.

Captain Kotzebue has brought his mathematical instruments on shore, and put them up in a tent at Point Venus, in order to make observations to correct the ship's time-pieces, &c. But that locality has been much changed since captain Cook was here, and witnessed the transit of Venus. The tongue of land does not extend so far into the water as it did then, by sixty feet; the ground, which was covered with vegetation, is now a bank of sand; while the river, which opened into the sea at some distance, has found its way close by the point. Captain Kotzebue says that he finds Point Venus to differ six or seven miles in longitude from captain Cook's computation.

In consequence of the Russian vessel being in the harbor, the schools are forsaken, and almost every ordinary occupation suspended. The people are crowding about the strangers, both on ship-board and on shore, with their fruit, hogs, and other commodities for sale. But it was gratifying to observe that not a canoe went out yesterday, and the Sabbath was as sacredly kept by the Tahitians (both converts and half-heathens) as though there were no temptation at hand to break it, for the indulgence of curiosity and the profits of commerce—eager as they are to visit the strange ships and traffic with the strange people. Very differently, and very disgracefully, on the other hand, have those born-Christians,

the Russians, employed their Sabbath, which, with the exception of a formal and customary service performed on board, could not be distinguished from a day of labor and dissipation.

April 5. Captain Kotzebue dined with us. He is no doubt an able navigator, but is not possessed of those social habits and friendly feelings which we have been in the habit of meeting with in all the commanders of the ships of other countries which we have met with. He did not even show us the attention of inviting us to go on board his ship. His officers appear to be a number of highly respectable young men.

April 6. Captain Kotzebue called upon us to take his leave. He was bound immediately to the Navigator's Islands. At his request, Mrs. Wilson had provided him several articles of provision, which were to be ready by four, p. m.; but he got under weigh before that time, and went without them. The squally state of the weather was probably the cause of his hasty movement. The captain did not appear to think the better of these islands on account of their having renounced idolatry and embraced Christianity, though he had every reason to be satisfied with the general behavior and conduct of the people.*

April 8. We concluded an agreement with captain Dacre, of the small schooner Endeavor, to take us to New South Wales; to sail six weeks hence from Eimeo. The vessel is only sixty-one tons measurement, with very confined accommodations. The prospect of making a voyage of several thousand miles, and which must occupy at least two months, in such a bark, is not very pleasant; but we are in the Lord's hand, and the direction of his finger may be interpreted as his voice, saying, "This is the way." We have no choice but obedience, and we desire to have no other. Our work here is done.

* The foregoing two paragraphs, dated April 5 and 6, are from the late Mr. Tyerman's private journal. The impression thus produced on the mind of Mr. T. serves to cast considerable light on some slanderous reflections upon the missionaries and their converts at Tahiti, lately published in England, in captain Kotzebue's journal of his voyage. It is sufficient here to say that the circumnavigator, when he sat down "in the seat of the scornful" to write those strictures, either misunderstood or misrepresented what he saw of the moral and civilizing effects of the gospel there. In such a case, ignorance is only less reprehensible than malice.—Feb. 10, 1831.

April 13. The people here removed a house this morning, and replaced it near Mr. Wilson's, to be occupied as a missionary warehouse for storing up the annual contributions of oil to the Parent Society. This transportation was effected with great expedition. One half of the roof, frame-work, and thatch, without being taken to pieces, was brought upon the shoulders of twenty stout men, who put themselves under the timbers, and carried it, without difficulty or injury, to the new site. The other half was fetched in like manner. Other laborers pulled up, bore away, and replanted the pillars, where holes had been prepared in the ground to receive them. In the course of a few hours the whole was completed.

April 16. A meeting was held by the chiefs, at Papaoa, to ascertain the precise extent of young Pomare's acknowledged dominions, previous to the intended coronation. These were determined to include Tahiti, Eimeo, Tetuaroa, Matia, and Maiatea—the two latter uninhabited. Pomare Vahine made an offer of Huahine to him as her adopted son; but this was declined, and she was desired to hold it during her life, and leave the succession according to her own pleasure at her death. Mahine also tendered Maiaoite; but this too was rejected, the chiefs wisely resolving to do nothing which might hereafter occasion strife among claimants.

April 21. The following account of the coronation of young Pomare is abstracted from *The Report of the Windward Division of the Tahitian Mission for* 1824; *printed at the Mission Press, Burder's Point, Tahiti.*

THE CORONATION OF POMARE III.

This ceremony took place at Papaoa, in Tahiti, on the 21st of April, 1824. It was an event which excited great interest amongst the people of Tahiti, Moorea, and the Leeward Islands, it being the first coronation that has taken place since they embraced Christianity, and consequently will be a precedent for the time to come.

The laws having been revised and agreed to, by the chiefs and representatives of the people, which consist of two persons from each district of Tahiti and Eimeo, and other necessary preparations being finished, the missionaries and people collected at the above-mentioned place. The following Europeans were present at the ceremony: the Rev. D. Tyerman, G. Bennet, Esq., Messrs. Nott, Wilson, Darling, Davies,

Jones, Crook, Henry, G. Bicknell, and S. Henry, resident in Tahiti, with their wives and part of their families.

Most of the people of Tahiti and Eimeo, and all the kings and principal chiefs of the five leeward islands, with their attendants, were assembled. The number supposed to be present on the occasion was about eight thousand.

At seven o'clock in the morning the whole assembled at the queen's house. The young king, who is about four years old, was brought from Mr. Nott's house (where he had been dressed in the robes which Mrs. Nott had made for him), and placed in the chair appointed for him, which was covered with a neat canopy. Mr. Darling having been appointed by the chiefs to act as superintendent on the occasion, and take the direction of the whole, he began, at half-past seven, to place the order of the procession, which had been agreed upon at a meeting held the day before for the purpose, as follows: viz.—

1. A woman conducting two girls with baskets of flowers, to be scattered along the road to the place of the coronation, which was about half a mile distant, in a field, where two platforms of stones, one raised higher than the other, had been erected for the convenience of performing the ceremony.

2. The wives and children of the missionaries that were present.

3. One of the supreme judges, Mahine, carrying the large Bible, with one of the senior missionaries, Mr. Nott, and one of the gentlemen of the deputation, the Rev. D. Tyerman, on the right hand, and another senior missionary, Mr. Henry, and the other gentleman of the deputation, G. Bennet, Esq., on the left hand.

4. All the other missionaries and friends that were present, four a-breast.

5. Three of the supreme judges, a-breast, the one in the centre, Utami, carrying the code of laws.

6. The other three supreme judges, a-breast, the one in the centre, Tati, carrying the crown.

7. The king, seated on his chair, carried by four stout youths, sons of chiefs, and four others supporting the canopy over his head.

8. The king's mother and sister on his right hand, and his aunts on his left.

9. Pomare, the king's brother-in-law, close behind the king.—10. Tapa and the other parents of the royal family with the anointing oil and the tables.

11. All the governors, four a-breast.—12. The district judges, four a-breast.—13. All the magistrates, four a-breast.

On the arrival of the procession at the place of the coronation:

1. The wives and children of the missionaries and friends were seated on each side of the upper platform.

2. The king was seated on his chair, in the middle of the platform, with the canopy of native cloth over his head, the tables placed before him, upon which the crown was placed in the centre, the Bible on the right side and the laws on the left, with a small vial containing the anointing oil. A large tree overshadowed the royal seat from behind.

3. The queen and her daughter were seated at the king's right hand, and next to them one half of the missionaries, one of the members of the deputation, and one half of the supreme judges.

4. Close to the king's left hand, his adopted mother and her sisters, next to them the other half of the missionaries, the other member of the deputation, and the rest of the supreme judges.

5. Close behind the king, Pomare the king's brother-in-law, and on his right and left hand, the fathers of the royal family. Mr. Davies, who was appointed to act as speaker for the king, sat close by him.

6. On the lower platform all the governors and district judges were seated on one side, and their wives on the other. On the governors' platform, and close to the royal platform, on each side, the singers were placed.

7. In front of and round about the governors' platform the children were seated, and next to them the women. Next to the women all the magistrates were seated, and behind them the multitude.

All things being thus in readiness, Mr. Darling gave out one of the hymns composed for the occasion; the tune was set by a native. After singing, Mr. Crook offered up a prayer for the divine assistance, guidance, and blessing. After prayer, Mr. Nott addressed the people on the nature of a coronation, as being a public recognition of a king on the part of the people, that he is their lawful sovereign, and the

object of their choice; and, on the part of the king, an acceptance of that office; and explained the importance and advantage of being governed by just laws, to the well-being of society. After the address, Mr. Nott read an abridgment of the code of laws to the people, who were afterwards requested to signify their approbation of them, by holding up their hands.

The code of laws being read, and replaced on the table, Mr. Bennet took the laws, and put them into the hands of the king, and Mr. Wilson addressed his majesty at the same time in the following language: "Do you promise to govern your people in justice and in mercy, agreeably to the word of God, and these laws, and what other laws the national assembly may agree upon, being sanctioned by yourself?" To which the king answered, "I do, God being my helper."

Mr. Henry then took the anointing oil from the table, and poured a little on the head of the king, and in a few words stated what the anointing was intended to signify, viz. "the heavenly unction of the Holy Spirit, without which he could not fulfil his high office as a Christian prince." A short prayer was then offered, by Mr. Davies, for the grace and blessing of the Holy Spirit to rest upon the king, and concluded with a few words pronounced in the form of a benediction.

Mr. Nott, at the right hand of the king, according to the arrangements previously made, then took the crown from the table, and put it on the king's head; pronouncing a benediction as follows: "May God grant you prosperity, health, length of days, and grace to rule in righteousness, and in the fear of the Lord." Here the people gave three shouts, saying, "Long live the king!—may the king be saved!" &c.

The Rev. D. Tyerman, on the right hand of the king, now took the Bible from the table, and presented it to the king; and Mr. Darling addressed his majesty, at the same time, in the following words:—

"King Pomare, we present to you this book, the most valuable thing in the world. Here is wisdom; this is the royal law; these are the lively oracles of God. Blessed is he that readeth, and they that hear, the words of this book, and keep and do the things contained in it; for these are the words of eternal life, able to make you wise and happy in this world—nay, wise unto salvation, and so happy for ever-

more, through faith in Christ Jesus, to whom be glory for ever and ever. Amen."

Mr. Jones now gave out another hymn, and Mr. Wilson concluded with a short prayer for the king, for the nation, and for the church of God.

An herald now proclaimed freedom to all who were under the sentence of the law, saying, "Let those that have been banished return to their lands, and let every man and woman be freed from every penalty; and let all be exhorted to become good members of society."

The coronation being ended, the procession proceeded to the royal chapel to worship God.

The same order was observed in returning as in going to the place of coronation, only the king wore his crown in returning. On the arrival at the chapel, the Bible and the code of laws were placed on the tables in the pew prepared for the king. The king sat in his chair in the pew, and his crown was taken from his head and placed on the table before him. His mother, and aunts, &c. sat with him.

Mr. Wilson commenced the worship of God by giving out a hymn, Mr. Crook read a portion of scripture, Mr. Darling engaged in prayer, and Mr. Henry preached a short and appropriate sermon. Mr. Davies concluded with singing and prayer.

Public worship being over, all proceeded to the place appointed for the coronation dinner, where plenty of wholesome food was provided.

After dinner, the brethren held a meeting with the members of the deputation, in order to take leave of them, they being about to depart from the islands. It is with pleasure we look back upon the period these gentlemen have spent amongst us, and we trust their visit to these islands will be followed with lasting benefits to the mission. In the evening we returned to our lodgings, and the next day to our different stations.

John Dennis Delt. Illman & Pilbrow Sc.

SCENE IN FARE, ISLAND OF HUAHINE.

See. Vol 2 P. 223

CHAPTER XXXIII.

The Deputation take a final Leave of Tahiti, and proceed by Eimeo for New South Wales, touching at Huahine, Tahaa, and Raiatea—Anecdotes, and a remarkable native Prophecy—Tides in the Pacific Ocean —An odd Incident in Fishing—A perilous Adventure—Borabora—Summary of Observations on the State of the Missions in the South Sea Islands, by the Deputation.

April 24. This day we took our final leave of Tahiti, and arrived in the evening at Papetoai, in Eimeo.

May 8. After a brief sojourn with our friends here, to wind up some concerns respecting the stations, the cotton-works, and the seminary for the education of the children of missionaries, and other European agents of the Parent Society, in the various Christianized islands, of both the windward and the leeward group, we went on board of the Endeavor schooner, to commence our voyage to New South Wales. We cannot express the pain which we felt at this parting; duty, however, calls, and we are going forth, not knowing what may befall us in the providence of God, but willingly and thankfully leaving the future in his hands, who has guided and protected, blessed and helped us thus far. Mr. Threlkeld, who has lately lost his excellent wife, accompanies us to the colony.

May 10. We went on shore at Fare Harbor, Huahine, to bid farewell to our brethren and sisters there. When we landed, a trial was holding on a charge of infanticide, by abortion, against a widow, who had unhappily abandoned herself to a loose life. Though acquitted, from a defect in evidence, the culprit afterwards confessed her guilt, and pointed out the place—a land-crab's hole—in which she had deposited her untimely birth, wrapped in a piece of cloth. On examination the cloth was found, but the body had disappeared, having been devoured by the crabs. Circumstances of this atrocious nature were too common, under the idolatrous system, to excite attention, but now this crime filled every bosom with horror, and even the tranquillity of the island seemed to have been distressingly interrupted by its occurrence. Indeed the diminution of the human species by infant-murder was lately so notorious that a prophecy was remembered, and, to some extent, believed, among the island-

ers, which must have been fulfilled, at no very distant period, had not Christianity come to rescue the whole race from destruction: "*Etupu fiau, etoro te farero, Eore te taata.*"—"The fiau-trees shall overspread the land, and the branching corals fill the deep; but extinct shall be the race of man." There is a dark and terrible sublimity in this prediction, rarely to be met with, either in the eloquence or the poetry of a barbarous people, figurative as these almost necessarily are;—the earth covered with forests; the sea choked up with coral-rocks; and not a human inhabitant!—here is as perfect and appalling a picture of magnificent loneliness as imagination ever bodied forth.

Another frightful instance of depravity lately occurred here. An old man, who still adheres to heathenism, worships a human skull as his divinity, and sometimes eats his food out of it. This wretch lately coveted a fish-pond, in a piece of land occupied by a youth who was a relation of his. The boy refused to part with it, at which the other was exceedingly angry; but choosing to conceal his chagrin, to make more sure of the objects both of his vengeance and his cupidity, he pretended such friendliness towards the unsuspecting lad that the latter presented him with some fish. This the villain accepted graciously, took it home, baked it, and sent a portion back, with fair speeches accompanying the perfidious gift—for the mess was poisoned. The boy ate, was seized with sickness, and soon died in excruciating torments. It is affirmed, and believed, that this was the thirteenth of the same family, his own kindred, who have, at different times, fallen victims to the arts of the same assassin. To the credit of the rest of the population of Huahine it ought to be mentioned that he is the only surviving idolater in the island. When it is remembered that such as the woman above mentioned, the destroyer of her own offspring, and the hoary-headed sinner now noticed, the murderer of his relatives, were the multitude of the people of these lands a few years ago, none but the enemies of man, both in this world and the next, can despise or hate what the gospel has done for them.

May 25. We sailed from Huahine to Tahaa, and on the following day reached Raiatea.

May 27. We have made arrangements to enable the brethren on the leeward stations to visit, once a year, the various islands to which the gospel has been sent by native teachers,

and where it is yet impracticable to establish European missionaries.

May 28. The sea, from some unknown cause, rising here and overflowing the low lands several times a year, whereby the dwellings and grounds at Vamara are frequently much damaged, the inhabitants have determined to remove to a more secure situation—a fertile tract, along a winding coast, nearly three miles in extent. There they have already reared a plastered house for Mr. Williams, and are proceeding with buildings and inclosures for themselves. There are no rivulets in the immediate neighborhood, but a sufficient number of springs, which promise to supply the population with abundance of good water. It is generally known, but may be repeated here, in connection with the aforementioned periodical, but irregular, inundations of the sea, that the tides throughout the Pacific Ocean do not appear to obey the influence of the moon in the slightest degree. It is always high water about twelve, and low about six o'clock, day and night.

An odd accident lately endangered the life of a native in a very unexpected manner. A party went out on a fishing cruise about the small islands adjacent to Tahaa, round which great draughts are often taken of the frys that haunt the shores of the coral motus. In the evening, according to custom, they had assembled for family worship upon the beach, close to deep water. The person whose office it was to read the Scriptures and engage in prayer had left his line afloat, after fastening it round one of his legs. In the midst of his exercises, a large fish seized the baited hook, and, feeling itself entangled, plunged so desperately that the poor man was dragged by the sudden jerk into the sea, where he must inevitably have perished, from the impossibility of disengaging himself, and the strength of the creature, darting downward with headlong precipitation, had not his companions instantly rushed to his relief, and laid hold of him before he was engulfed.

Many remarkable perils and deliverances occur in these seas, when navigated by such frail vessels as are used by these insular mariners, who rarely from choice venture out of sight of land. About the time when the gospel was beginning to make its way in Raiatea, a canoe, with four men in it, was upset at sea, and the people were thrown into the

water, where (though nearly amphibious) they must have been drowned amidst the everlasting waves, drifting them to and fro, unless speedily carried to shore, or taken up by some vessel. Two of the men, having embraced Christianity, immediately cried, "Let us pray to Jehovah, for He can save us."—"Why did you not pray to Him sooner?" replied their pagan comrades; "here we are in the water, and it is useless to pray now." The Christians, however, did cry mightily unto their God, while all four were clinging for life to the broken canoe. In this situation a shark suddenly rushed towards them, and seized one of the men. His companions held him as fast and as long as they could; but the monster prevailed in the tug between them, and hurried the unfortunate victim into the abyss, marking the track with his blood. He was one of the two who were idolaters. After some time the tide bore the surviving three to the reef, when, just as they were cast upon it, a second shark snatched the other idolater with his jaws, and carried off his prey, shrieking in vain for assistance, which the two Christians, themselves struggling with the breakers, could not afford him. This circumstance very naturally made a great impression upon the minds of their countrymen, and powerfully recommended to them the "God that heareth prayer."

June 2. The congregation held a meeting to take leave of us, at which all the baptized were present. These had prepared presents of cloth, working-tools, &c., for their friends, the native teachers, residing on various islands at which we intended to touch in our voyage to the colony. There was a separate bundle for each; and all were delivered into our hands, with letters of affection from the church to them, as the absent and the beloved of this little community of faithful men, who, having received the truth in the love of it, had sent out their brethren to teach it to those who were yet ignorant and out of the way, in heathen lands.

June 4. This day we reached Borabora, where we tarried till the 7th, and then took the last of all our farewells in the Georgian and Society Islands; commending with tears, and prayers, and inexpressible emotions of gratitude, attachment, and regret at the thought that we should see them no more,—all the people of all the stations, and all their faithful and devoted teachers, the missionaries, "to God, and to the word of his grace, which is able to build them up,

and give them an inheritance among them that are sanctified."

As a summary of our observations on the state of the missions in these islands, we subjoin a copy of the circular which we addressed to the brethren, at all the stations, on our departure. From them, respectively, we received letters, of the kindest character, in reference to our transactions and conversation among them during our visits.

Farewell-letter, addressed by the Deputation to all the Missionaries, of both the Windward and Leeward Missions, on their leaving the Islands.

"May, 1824.

"Dear and much-esteemed Friends and Brethren,

"Having completed our official visit to these highly-favored islands, and to the various churches and congregations over which you preside as their pastors and ministers, and expecting to take our leave in a few days, to proceed to visit our brethren in other countries, we cannot take our final adieu without addressing to you a few lines.—When that great Society, whom you and we serve, proposed to us this important undertaking, we found innumerable difficulties opposing a compliance with the duties which they proposed to devolve upon us. But God, at the same time, removed those interposing difficulties, and inclined our hearts to undertake so long a voyage, and to come and behold this strange sight. We had heard of this great change with our ears, in our own favored country, and believed your report; but now our eyes have seen, and we rejoice with joy unspeakable, and unite with you, with the Society, and with the whole Christian church, in admiring and adoring that distinguishing and sovereign grace whose invincible energies have dethroned the powers of darkness, so long dominant in these islands, and established the glorious throne of Jesus, the Prince of Peace, against which the gates of hell shall never, we trust, again prevail. While we unite to admire this stupendous work, and seek in vain for its parallel in the history of the world, let us also unite in ascribing all the glory to Him by whose power and love these islands have been rescued from the foulest thraldom, and brought under the equitable reign of the King of kings. Let the Society on which God has

conferred this high honor—let the missionaries who have been the favored instruments of this work—let the whole universe of intelligent beings, who are the spectators of this miracle of grace, unite in singing, 'Not unto us, O Lord, not unto us, but unto thy name be all the glory!'

"It is true, however, that though wonders have been wrought by the preaching of the gospel, and the power of the Spirit of God, every thing has not been achieved that Christian philanthropy is anxious to behold. Though all name the name of Jesus, all do not depart from iniquity: while the appearance of religion is seen in the mass of the people, there are many individuals who disregard its solemn sanctions. Many have the form of godliness, but it is to be feared they are strangers to its power. But be not discouraged, brethren. Where but a few years ago nothing but crime was to be seen, and that of the foulest nature that men in their worst state could commit, you are not to be surprised at the few crimes, and these generally of no great aggravation, which are still committed:—where all trifled with religion, be not surprised that some treat it with neglect:—where all were cruel idolaters in practice, be not astonished that there are those who retain the world as an idol in their hearts:—where all were led captive by Satan at his will, be not disheartened because some are still willing to bear his yoke, and remain under his bondage. That arm which has been so signally revealed before your eyes is sufficient to accomplish all you wish. While you feel that you are nothing, remember that God is all-sufficient. His past triumphs afford the pledge of future victories; and your past success should fill your minds with confidence that all the strongholds of sin and Satan shall fall before you. Is any thing too hard for the Lord?

"Deeply convinced, as we are assured you are, that both the ability to preach the great truths of the gospel with acceptance to God, and success in the conversion of sinners, and in building up the saints in their most holy faith, are owing alike to divine influence, be it your daily prayer, both in private and in public, that He, with whom is the residue of the Spirit, would pour down that influence upon you and your congregations in still greater effusion. While we have all the confidence in you, brethren, that we ought to repose in mortal agency, and feel assured that your best exertions will be still used to promote the work which has been com-

menced, yet we know well that, in so great a work, human agency can avail nothing:—even a Paul might plant, and Apollos water, but God must give the increase. Give Him no rest; and by importunate prayer seek for the more abundant outpouring of the Holy Spirit upon you and your people; and He who giveth his Holy Spirit to them that ask will not be deaf to your cries.

"As God will never own any thing but his own pure and unadulterated truth, hold fast the form of sound words which you have been taught; and let the unsophisticated doctrines of divine revelation, studied with diligence and prayer, and delivered with fervent zeal and humble faith, be still presented to the people. These you have preached, and these God has honored. Guard, brethren, against the wily inventions of men, and do you pursue the good old way. It has afforded us no common pleasure to perceive that you hold alike the grand and distinguishing doctrines of the gospel; and, confident of the sincerity of your piety, and beholding its fruits and effects in your lives, we calculate on no departure from the truth in your sermons, resting assured that you will continue to feed your flocks with wisdom and knowledge; and, by a constant, faithful, and luminous exhibition of the doctrines of the cross, in connection with the law as a rule of moral conduct, you will commend yourselves to God as his faithful servants; and to men, as worthy of their love, esteem, and confidence:—exemplifying in your own spirits and deportment the great truths which you enforce upon others.

"We have beheld with delight your numerous congregations, and your flourishing churches; and that air of holy seriousness, and reverential behavior, which so well become the house of God, and characterize your several flocks; as well as that decency of dress which is every where apparent; and we are persuaded you will continue to guard against every thing of a contrary nature, that all things may be done devoutly and in order, as becomes the house of God. We also approve of the method observed in conducting your various religious services, and the principles on which your several churches are established, and which we regard as both scriptural and adapted to the local circumstances of these islands. Using your best endeavors to ascertain the truth of the piety of those whom you admit to the Lord's table, to preserve the purity of your churches, a firm and vigi-

lant discipline will be essentially necessary. With your greatest care, hypocrites and false professors will obtrude themselves into the church of God; but a wise and scriptural discipline will detect and remove them, and prevent them from tarnishing the spiritual glory of your flourishing societies. A neglect of discipline will be followed by disunion, a declension of vital religion, a relinquishment of the distinguishing doctrines of the gospel, confusion, and every evil work. That your discipline may be scriptural and beneficial, it must be impartial; and, to be impartial, it must extend alike to all, whether chiefs or common people. You have properly set a high scale of morals for those whom you admit to the ordinance of baptism, but not more high than scriptural. Let not the terms of admission to this sacred institution be relaxed: while you faithfully urge a practical regard to its high obligations, distinguish carefully between the profession of the gospel and an experimental acquaintance with its saving power. Putting on Christ in this profession of his name, let them be made acquainted with the indispensable importance of having Christ formed in their hearts the hope of glory. In admitting persons to both the ordinances of baptism and the Lord's supper, avoid the two extremes of admitting them too soon, and detaining them as candidates too long.

"There is nothing in the aspect of things, in these favored islands, on which our minds dwell with more solicitude and anxiety, than the state of the rising generation. In a few years the children will take the places of their parents, and the character of the profession of religion which they will make will greatly depend upon the manner in which they are now educated, and the habits in which they are trained. While you pour into their opening minds that knowledge of which they are susceptible, it is of indispensable importance that they should be formed to habits of order and industry. Habits of diligence, and of regular application to business, both of body and of mind, are among the principal advantages of a good education; and, unless such habits are formed in youth, mere knowledge will be of little avail in real life. That the children should apply to their school duties two or three hours at two different times of the day, and while at school be brought into habits of application and submission, appears to us as desirable as it is important. We are aware of the difficulties which are

to be surmounted in accomplishing this object; but the advantages accruing would be so great and many, that we are assured you will see the importance of making a vigorous attempt, and extend the present system of education to the objects here mentioned. Your best exertions are due to this subject. In connection with your own efforts it is of high importance that the beneficial consequences of such an education should be constantly pointed out to the parents of the children, and that they should be urged to maintain a strict discipline over them at home. A union of your endeavors with those of the parents may be expected to be productive of immediate consequences, highly beneficial, while remote posterities will not fail to participate the blessings.

"We see with delight so many catechisms and elementary books in the hands of the people; all of which contain the forms of sound words, and a lucid statement of the doctrines of the Sacred Oracles. But we especially rejoice that your industry and exertions have put into the hands of your flocks so many portions of the werd of God, and that so many more are in a state of forwardness; all of which, we doubt not, will prove to be faithful translations of the several Scriptures which they profess to be. We are anxious, dear brethren, that the eminent knowledge of this language, and the talents for translating the Scriptures into it, which you possess, should be employed to the best possible advantage, before death removes you to your reward. We beg to suggest, to your serious attention, whether some more efficient plan of co-operation in this great work might not be practicable. The circumstances of your congregations—the anxiety of the people to possess the whole of the Sacred Oracles—and the sphere of their circulation, which is daily widening, by the conversion of other islands where the Tahitian language is spoken—all tend to show the great importance of an immediate version of the whole Scriptures.

"While we see, with gratitude, nearly all the inhabitants of these islands brought under the means of Christian instruction, and so many large congregations and churches provided with pious pastors, who are devoted to their great work, it is no small cause of congratulation that many islands, at a distance from this group, have renounced idolatry, and embraced the gospel, and are now supplied with native teachers. As there were not foreign missionaries to meet their necessities, the plan which you have adopted was highly advisable; and,

from our knowledge of those persons whom you have sent from your churches, we are satisfied that they have been selected with judgment and caution, and are, generally, well adapted to the work assigned them. In all similar cases you will continue to use great prudence, and not appoint any to so high a situation until their piety has been proved, and their prudence satisfactorily ascertained. It is of great importance that you should continue to watch over them with great circumspection, and whenever any of them may act inconsistently with their character, either as Christians or teachers, let them be immediately recalled. It would be well also to inform them, previously to their appointment, that this will be the case whenever such impropriety occurs. Some have been authorized to administer the ordinances of baptism and the Lord's supper; in such cases double vigilance and care are requisite. We beg to suggest to you that as the demand for such persons may increase, it will be prudent to make yourselves intimately acquainted with all such persons in your congregations as appear eligible, to take them under a train of suitable instruction, and to appoint them to active situations as catechists and teachers in the schools, and visitors of the sick, &c. They will thus develope their principles and character, and enable you to form your judgments with greater accuracy, and to decide with more propriety on their piety, their talents, and their adaptation to such high avocations. Let such persons be always considered by their pastors, and the churches from which they go, as being still in connection with them, and be as often visited as opportunities will allow.

"As it is hoped that a period will arrive when all the churches in these islands will be supplied with native pastors, and when it will be no longer necessary for the Society to send them from England, we beg to remind you that it is the wish of the Society that a college should be established here, for the education of young men (natives) for the ministry; and that, so soon as a suitable number of young persons of promising piety and talent can be found, such a college should be commenced. We therefore suggest that you all should keep this in mind, and endeavor to find such men, in your several congregations, and devote them to this great work. This is an object deserving your very serious and constant attention.

"When it is considered what vast sums of money have

been expended upon these islands, by the Society, in supporting this mission for nearly thirty years, it will be admitted as highly reasonable, that now, having embraced the gospel, the people should do all in their power, if not to reimburse the Society, at least to meet the present expenses of the mission, that its funds may be devoted to the support of the gospel in other parts of the heathen world. Justice to the Society, and love to the perishing heathen, claim this reasonable service. The Society receives with great satisfaction the noble contributions which are made from time to time; and thanks you, dear brethren, and, through you, your numerous flocks, for your united exertions, which have been so productive. Let this liberality be continued; and allow us to suggest whether the subscriptions might not be increased; and, if not increased, whether some other plan might not be acted upon to render the present subscriptions more productive, by affording greater security to the property subscribed.

"Though it is the wish of the Society that the missionaries, whom it sends into the heathen world, should not interfere with the politics of the countries where they may reside, yet, as you have to instruct these people in all the institutions of civilized society, and have been called upon by them to assist in forming the several codes of laws under which we are happy to see them living, it is necessary that you should continue to explain to them their own laws; that you should watch against their falling into neglect, on the one hand, or being unjustly applied, on the other, until such time as the people become so thoroughly versed in their meaning and administration as to render your assistance unnecessary. Kings and chiefs, whose modes of thinking and habits of acting were formed under the influence of a cruel despotism, will be liable to indulge in unjust aggression; while a people, trained to absolute submission, without being allowed to exercise either their own judgments or their own wills, are in danger of a pusillanimous surrender of their just rights and liberties. But with your discreet and intelligent advice and assistance, to which the people are prepared to pay the greatest deference, both these descriptions of evils will be prevented, and the civil rights of both the rulers and of the ruled will be secured, and peace and harmony maintained. But, in all such cases, you will see it prudent never to interpose your advice or influence, but where you perceive

that the alleged wrongs are likely to arise, and even then, with all due deference to the powers that be, and which are ordained of God.

"While we see, with great satisfaction, all these islands living under just and humane laws, and blessed with all the institutions of the gospel, in full operation, we rejoice in beholding the progress which civilization has made in islands so lately in the depths of barbarism and the grossest superstition. That, in so short a period since the downfall of idolatry, so many of the people should have become acquainted with the arts of reading, writing, and arithmetic—so many excellent places of divine worship and numerous comfortable dwelling-houses built, and articles of furniture made—such a complete change effected in the manners of the people, from gross sensuality to the greatest decency and good behavior—a people degraded by crime below any other people upon the face of the earth, but now the most generally, and most consistent, professors of Christianity of any nation under heaven:—these are to us facts so singular, that we are at a loss for words to express our gratitude to God, while we would encourage you, dear brethren, to proceed in your noble career with zeal and delight, aiming at still greater things—the entire extirpation of every remaining evil, and advancing your flocks to a still higher elevation on the scale of moral character, and in the ranks of civilized society.

"That the school, which proposes to afford your dear children a suitable and useful education, should have commenced its operations before we finally leave you, is to us highly satisfactory. We have assisted you in placing it on the best principles, and under the most useful and efficient regulations; and we commit it to your guardian care, trusting that you will watch over it with an attention and an assiduity which shall ensure, under the divine blessing, those benefits which it proposes to confer upon your numerous families, and, perhaps, on children yet unborn. Accept of this institution as a proof of the Society's affection for you, and its concern for the welfare of your rising families:—a more convincing proof it could not give you.

"We deeply regret the occurrence of so many untoward circumstances, which have prevented the cotton-factory from imparting its promised advantages to the people sooner. However, we are happy to see it now in such a state of progress as to be on the eve of commencing operations. This

factory affords another proof that the Society feels the most lively concern for the temporal, as well as for the spiritual, benefit of these people; and we can conceive of nothing which could promise more to advance the personal comfort and general civilization of these islands, than this factory. But until the people actually taste the advantages and participate the comforts resulting from it, which we hope will now be soon, it will be for you to encourage their hopes, and to stimulate their exertions, both in cultivating the raw material, and in learning to manufacture it into cloth, which will contribute greatly to their comfort, while it will be the means of increasing the food of these islands, by preventing the bread-fruit trees from being broken down to make cloth, as at present.

"Never, brethren, were men placed in circumstances more important, more responsible, and more desirable than yours; and never did men more need divine wisdom, prudence, and circumspection than you. Not only the present, but future, generations hang upon your decisions. In things both temporal and spiritual, the people, from the highest to the lowest, look to you for counsel, and instruction, and example. An error in judgment, or in conduct, affecting any point of importance, might be followed by results beyond calculation injurious. While you will feel the indispensable importance of constantly seeking that wisdom which comes from above, and that aid which God only can afford, your *united* exertions, your *mutual* counsel, and your general *co-operation*, will, under the smiles of heaven, realize the hopes which the Society and the Christian world entertain. While all eyes are upon you, be active, quit you like men, be strong. While we assure you of the continued and warm affection of the Society and of ourselves towards you, cherish towards that Society—in which we hope to participate—sentiments of the warmest Christian affection and friendship. We are one. Let brotherly love continue. And, though far apart, let us be constantly present with each other in spirit, in holy Christian communion: let us be striving together for the faith of the gospel, that for us to live may be Christ, and to die eternal gain.

"The period which we have spent with you we reckon with the happiest of our lives; and we shall ever recollect it with the warmest gratitude to that God who kindly conferred this honor upon us. Accept our affectionate gratitude for every kind and friendly attention which we have received in

your several families. Allow us to share your esteem and your affectionate prayers. We present our Christian love to our esteemed sisters, your dear partners in life. Assure them of our sense of obligation for every kindness we have received at their hands, and which will be long remembered, and of our sincere hope that they will continue to devote themselves to the great objects of their mission among the people with whom they dwell, and prove themselves helps meet for their husbands, while they give their attention to the training up of your numerous families in the nurture and admonition of the Lord.

"As we shall ever take the liveliest interest in the prosperity of this mission, and in the welfare of all our dear brethren and sisters who are employed in the great Redeemer's cause here, you will allow us to calculate on the pleasure of often hearing from you, by letter, that we may participate both in your trials and your joys. Cultivate the spirit of strong Christian love among yourselves, and that union of heart, and co-operation in all your plans and exertions, which will ever strengthen your hands, and promise success in your work, while it will tend to establish the confidence of the Society in the wisdom of your operations.

"Affectionately we commend you, and your partners, and families, and flocks, to God, and to the word of his grace, who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

"We remain, dear friends and brethren, yours, with great esteem, in the bonds of the Gospel,

(Signed) Daniel Tyerman,
George Bennet."

CHAPTER XXXIV.

A Dead Calm—The Harvey Islands—Two Native Missionaries left there—Their Labors and Success—The Deputation land at Atui—Christianity on that Island—Extraordinary Preservation of five Christian Natives—Rarotonga—Reflections—Affecting Account of Oli and Mydo, the two first Converts to Christianity from the South Sea Islands—Sailing on the Great South Sea—Reach Wangaroa Bay, New Zealand.

June 9. We are in a dead calm, rolling upon the indolent waves, beneath a burning sun, and unable to proceed on our

course. Nothing can be more patience-trying than a rainy, hot, breathless atmosphere, to those who are imprisoned in a small, crowded vessel like ours, in which there is scarcely room to turn round without encountering one another, or stumbling against furniture, ropes, masts, or tackle of one or other description; the ship meanwhile heading in all directions, like a buoy fastened to the bottom, but weltering on the surface, as though it might rock without resting for ever and ever. The confinement on board is not less noisome than inconvenient, from the closeness of the cabin, and the stench of the bilge-water, which so contaminates the air that articles of silver or brass, within an hour or two of exposure to its taint, become completely bronzed, so that the metal of which they are made cannot be distinguished. However, the leakage being greater during the voyage than in harbor, this pest has already abated a little, or we perceive it less as the so far happy effect of never being free from it.

June 15. After much weary sailing, we reached Manaia, or Mangeea (as captain Cook called it), one of the Harvey Islands, inhabited wholly by heathen in a state of truly savage barbarism. Last year Mr. Williams had sent on shore here two Christian teachers and their wives; but, before the ship sailed, they all returned on board, escaping barely with their lives, their clothes having been torn from their backs, their property seized, and the women shamefully maltreated. These things, however, did not discourage the church of Tahaa, two unmarried members of which, named Davida and Tiere, offered to go thither at any peril, to carry the gospel to those who only were what they once were—untamed, unprincipled, uncourteous—because they had it not. On our arrival, captain Dacre sent a boat with the two devoted men as near to the reef as was practicable, when, there being no opening, they leaped into the surf, and swam across the still water beyond to the beach, taking nothing with them but the slight dresses which they wore, and "the sword of the Spirit, which is the word of God," in their hands—namely, a copy of the translated Testament. Contrary to expectation, they were kindly received by the natives; a number of whom came off in small canoes, containing a single person in each, bringing fruit and other things to exchange for iron and such European articles, of small value to us, but treasures to them, as we could furnish. After the lapse of a few hours, Tiere came back to us in a canoe, to fetch what little property be-

longed to himself and his companion, consisting of clothes, tools, and books, saying that now they durst trust life and every thing among these poor heathen. Confiding them not to the hands of men, but to the care of God, we left these good and faithful followers of the Lord Jesus Christ, to tread in his steps, and, as his under shepherds, to go forth into this wilderness in search of those lost sheep whom He came to seek and to save, and who shall be hereafter gathered into his eternal fold.

[We may add, here, the pleasing intelligence which has since been received from this quarter. Fifteen months after our departure, Mr. Bourne from Tahaa visited this island, and witnessed how much good can be done, in a small time, and by weak instruments, when the gospel, accompanied by the power of God, is preached with the utmost possible simplicity, and exemplified in the humble, holy, self-denying conduct and conversation of its professors. Davida and Tiere, after our ship had passed out of sight, were confined, by command of the king, in the house of one of the false divinities of Manaia. Here, knowing the customs that prevail through all the islands of the South Seas, they considered that, being confined in his temple, their persons had become *tabued* or sacred, and the property of the god, to which, if the priest required, they might be at any instant sacrificed. During three days, however, they were kept in perfect peace, their minds being stayed upon the true God, against whom all idols of the Gentiles are but as Dagon, of old, in the presence of the ark. The king then suddenly ordered them to be set at liberty, gave them land, on which to settle, and not only protected them in following the manual arts which they exercised for the benefit of themselves and the natives, but allowed them free permission to pray and preach as they thought proper.—They were informed, that, soon after the first teachers and their wives had been robbed, and driven away by ill usage, an epidemical disease had broken out in the island, which swept away nearly one in twelve of the whole population. Ascribing this plague to the vengeance of the God of the strangers, they carried the property which they had taken from them and threw it into the Po, a deep cavern in one of the mountains, which was the common sepulchre of their dead; and further determined never again to behave with brutal inhospitality towards friendly visitors. Providentially, some copies of portions of the Tahitian Scrip-

tures had been preserved, which were now restored to the new missionaries, and with those which they had themselves brought thither, became useful school-books. The lessons of these they taught so successfully that already a considerable change for the better had been effected in the manners of the people at large, and about a hundred and twenty converts had joined their instructors, in Christian fellowship. These were easily distinguishable by their improved personal appearance in dress and demeanor; as well as manifestly exalted in domestic society, by learning to construct more comfortable dwellings, to manufacture better cloth, and superior implements of husbandry and fishing. Many of them had also learned to spell and to read. The island aforetime had been subject to frequent famines, which had exceedingly thinned the population. These, indeed, were judgments brought upon themselves, in a great measure, by their idleness and improvidence; and scarcely less by their malignant dispositions, which prevented the increase of the supply of provisions; for if a man planted a number of bread-fruit trees, that promised to enrich him, his envious neighbors would wantonly pull them up; and he who went to sleep at night under their shadow, might awake in the morning amidst their uprooted trunks.

Davida and Tiere, by introducing to their acquaintance several new sorts of native food (of which it seems the people had been stupidly ignorant before), taught them how to profit by those neglected bounties of Providence, which, had they been swine or dogs, they would have instinctively found out, if good for sustenance. Tiere had died in the interval, but Davida was continuing the good work which his deceased brother and he had begun. Thus, by native teachers alone (for, till Mr. Bourne's visit, not a white man had ever stepped upon that shore), religion, morality, agriculture, boat and house-building, manufactures, &c.—all that the temporal and spiritual wants of a whole nation required—were more advanced in sixteen months than the same had been in all the centuries which had elapsed before. When Mr. Bourne landed, the astonishment of the simple inhabitants at his personal appearance was very remarkable; they laid hold of his hands, and examined curiously, to see whether they were verily made of flesh and blood. When, to gratify their curiosity, he turned up his sleeve, they were startled at the whiteness of his skin, and one of them cried out that he must

be a great king, or he never would have been of that complexion.]

June 19. This day we arrived at Atui, another of the Harvey group, where teachers had been placed some time ago. Here the first intelligence communicated to us was that the whole population had renounced their idols, and built a large chapel. The circumstances of this change were peculiar. Some time ago a vessel, belonging to Raiatea, with five natives on board, had been sent on an errand to us at Tahiti; but, since the time when they had set sail on their return, no intelligence concerning them had ever reached the relatives of the small crew. The conclusion was that they must have perished at sea. To-day, as a canoe approached our vessel, we observed that the rowers, especially the helmsman, exhibited tokens of the highest delight at the view of our ship. When they came on board, the helmsman was immediately recognized, and he and his companions proved to be the very crew of the missing boat from Raiatea. They said that, on their return to Tahiti, being off Eimeo, night came on, when they fastened up their sails and went to sleep in fearless security, leaving the boat to the mercy of the waves till morning, expecting then to be able, as usual, to direct their course homeward by known sea-marks. When they awoke, however, they found themselves involved in a thick fog, which turned to pouring rain, and was followed by a violent wind that drove them utterly beyond their reckoning. Six weeks were they floating, they knew not whither, on the pathless and fathomless deep, in which at length there was no other prospect, so far as man could calculate, but that they must be finally ingulfed; yet their faith never failed, and the simplicity as well as the strength of that faith was very striking, for when we asked them, if, in their forlorn situation, they did not expect to perish of famine, or to be drowned in the ocean, they replied, "Oh, no! for we prayed to God!" When first carried away, they had with them a quantity of vi-apples, cocoa-nuts, bananas, a little water, and two bamboos (about a gallon and a half) of cocoa-nut oil. On these, by taking only a small portion twice a day, they subsisted five weeks, when the solid food being all exhausted, and every drop of water long ago spent, they kept life in them by dipping a few fibres of the cocoa-nut husk in the oil, and masticating these between their teeth, to extort the slight nourishment, and moisten their mouths, parched with tor-

menting thirst. Thus, morning, noon, and night, as long as they were able, they worked at the oars, prayed, and sang; they read the Scriptures as the daily bread of their souls, and duly remembered the Sabbaths. It was very affecting to hear one of them say how, amidst the roaring of the sea, they sang till their "*voices went away.*" Yes, truly, but it was "*into heaven*" that their voices went away, as those of the angels who sang "glory to God in the highest," at the nativity of the Redeemer:—their prayers of faith, and their songs of thanksgiving, were heard before the throne, even when their lips had no longer power to utter them,—and they were answered by deliverance. At the end of six weeks they were drifted, by the millions of waves on which they had been borne, to a motu near this island of Atui, where some of the natives found them, worn to skeletons with hunger, and strengthless with fatigue, but "rejoicing in hope, patient in tribulation." By these they were fed and nursed, and, as soon as they could bear it, removed to Atui, where they gradually recovered health, and afterwards preached the gospel with such power that the remaining half of the population, till then unconverted, believed and cast away their idols.

At Atui we left two native missionaries, Fraide and Tubu, with their wives and two children. These are destined for Mauti and Mitiaro, two islands which we were prevented from touching at by a storm on the days previous to our arrival at Manaia.

June 18. We left Atui and stood for Rarotonga, another island of the same group, where the gospel has been planted, as in Manaia and Atui, by native teachers, and where it has flourished more than in either of the former. The people are building a chapel six hundred feet in length, which was half finished when we saw it. But a twelve-month ago, these were in the state in which we saw the Manaians—gross, fierce, crafty barbarians; now gentle, upright, and well behaved, attending with diligence to the means of grace, and daily making progress in the arts of civilized life.

June 19. We left Rarotonga on the evening of this day, and now, having completed our work in the South Seas, we proceeded on our voyage towards New Zealand.—The foregoing portions of our journal will show that, immediately before leaving the islands, finally, we had the opportunity of paying short visits to all the missionary stations; when we rejoice to say that we left all the churches in peace and har-

mony, and advancing both in spiritual and temporal prosperity. The number of communicants every where was rapidly increasing, while not only those who had been admitted into full church-fellowship, but also the baptized generally, were conducting themselves with great propriety. There were, indeed, very few exceptions to this statement. No errors in doctrine had been permitted to appear. All the brethren were not only sound in the faith, and regularly devoted to their glorious and blessed work, but were held in high esteem by their several congregations, and enjoying great concord and friendship one with another, striving together for the faith of the gospel.

We had the gratification of receiving, from all of them, private letters of thanks, addressed to us individually, as well as joint letters, unsolicited on our part from them, as distinct bodies of Christian laborers of the windward and leeward islands, including every individual missionary. As we had endeavored to discharge our duties with the purest fidelity, ever since our arrival among them, nothing could be more acceptable to us. We thus left all the brethren our avowed and affectionate friends, and we feel persuaded that we enjoy their entire confidence.

And here, with propriety, may be introduced a little history, scarcely remembered even by the old friends of the London Missionary Society, and altogether unknown to the greater portion of those who have become such within the present century. It has been shown that the missionaries in Tahiti and Eimeo labored many years apparently without any regenerating influence upon the hearts of their heathen hearers, while the great multitude of the population either would not hear them at all, or, when they did for a moment or two either suspend their labors or their sports to listen to what such babblers (as they deemed them) would say, only heard with mocking or enmity. It was not till the year 1812 that Pomare, king of Tahiti, publicly professed his belief in Jehovah, the true God, and his determination to obey the gospel. Laying out of sight the equivocal conversion of this great but imprudent man, in the year following signs of genuine awakening appeared among several natives of humbler station, and two of them "began to pray;" from which time the work of regeneration has continued increasing and extending to this day.

The first-fruits, however, of these Gentiles, were two

youths, the one called Oli, the other Mydo, of Tahiti, who, in 1799, engaged themselves on board of a South Sea whaler, because, as they said, they wanted to see the country from which the ship came. On their arrival in England, the following year, the directors of the London Missionary Society took them up, and the late Rev. Dr. Haweis, and Joseph Hardcastle, Esq. especially, befriended them. Two years afterwards, when they had learned a little English, in order that they might have a quiet asylum, and enjoy an opportunity of Christian instruction in its simplest form, their kind patrons placed them in a school, recently established by the Moravian Brethren, at Mirfield, in the West Riding of Yorkshire, where they were indulged with the accommodation of a private room, and placed under the particular superintendence of the teachers and ministers of the congregation. Here the poor heathen lads lived comfortably for about twelve months, attending the classes of the other scholars as soon as they were qualified, and associating with them in their leisure hours, and on their daily walks in the neighborhood. Owing, however, to unpreparedness of mind in early youth, as well as natural indolence, and delicate health in a moist and cold climate, their progress in learning was slow; but they could, in the end, read and write tolerably well. In their general conduct they were strictly moral, and rewarded the kindness shown to them with corresponding gratitude and affection.

Oli distinguished himself from his companion by a certain conscious superiority, as though he were of higher birth (probably the son of some chief), and he occasionally showed his blood not less in the pride and fierceness, than in the more generous qualities, that are often associated with hereditary rank among savages. He had more stateliness of demeanor, with larger intellectual capacity, than his unpretending companion, and displayed greater order, regularity, and promptitude, in all his habits and transactions. Sometimes, indeed, the haughtiness of his manners, notwithstanding his helpless and dependent situation, manifested a spirit, even towards his benefactors, that could ill brook submission, and scorned to be controlled. Mydo, though apparently of humbler origin and qualifications, gained the esteem of his instructors and comrades not less than he.

But while these youths, in their character and behavior, exhibited much docility, amiableness, and intelligence, no

traces of conversion of heart were discovered in either till they both fell sick, and "that sickness was not unto death, but for the glory of God." Some time after their arrival at Mirfield, they each caught the measles; but the Lord blessed the means employed for their recovery. Mydo bore his share of affliction with great patience and fortitude; thenceforward, too, he became more thoughtful about himself, and more inclined to converse on spiritual subjects. He ascribed his recent recovery, not to the skill of the physician, but to the power and help of God. Every night, therefore, on going to bed, he devoutly repeated the Lord's prayer, and now and then was overheard praying to our Savior in his own way. These were gracious tokens, and rejoiced the hearts of his teachers and friends, who did all they could to lead him gently in the way of truth, and encourage him to endeavor to press forward in the same.

One morning he thus addressed the person who waited upon him (we attempt not to repeat his broken English):—"You told me that my soul could not die, and I have been thinking about it, how it is. Last night my body lay upon that bed, but I knew nothing of it, for my soul was very far off. It was in Tahiti. I am sure that I saw my mother and my companions there. I saw the trees, and the houses, and the hills, just as I left them. I spoke to the people, and the people spoke to me; and yet all the while my body was lying quite still in this room. In the morning I was come back again into my body, and was at Mirfield again, and Tahiti was a great many miles off, over the sea. Now I understand what you say about my body being put into the earth, and my soul being somewhere else; and I wish to know where it will live then, when it can no more return to my body as it did last night." This afforded a happy opportunity of preaching the gospel to him, and he heard it gladly.

Oli being again seized with dangerous indisposition, Mydo showed the most earnest desire that his poor countryman might be converted, and frequently said, in his peculiar brief, pointed way, "Oli bad man; Oli no love God; Oli never pray!" In June, 1803, Mydo himself was reduced to the borders of the grave by an incurable abscess in the chest. This made him very serious, and sometimes low-spirited. He now urged a request, which he had often made before, that he might receive baptism. When the design

and importance of that Christian rite were more particularly explained to him, he seemed to enter fully into the meaning, and, with unfeigned humility, answered several questions that were put to him, adding, "I bad man; I know, I feel, I bad man!" On the 22d of September he was brought upon his bed into the chapel, by his own particular desire, and in the presence of a great congregation, who were all deeply affected by the solemnity of the scene, he was baptized by the bishop of the Brethren's church (then residing at Fulneck, near Leeds), in the name of the Holy Trinity, and into the death of Jesus. He received the appropriate name of Christian, being the first of his people to whom it could be given. He was baptized for the dead. Being carried back to the sick chamber, his bodily pains seemed to forsake him; he remained in a comfortable frame of mind, and in the course of the following day expired, leaving a firm conviction on the hearts of all who witnessed his last end, that he died the death of the righteous.

Meanwhile Oli, who, at the time when Mydo had expressed such tender concern for him, appeared hardened and blinded in ignorance and unbelief, began to show signs of compunction. As the illness of his companion and his own infirmity increased, he became more and more humbled and penitent, confessing his sense of sin, and his sorrow on account of it, anxiously desiring to find pardon and peace, through the mercy of God his Savior. Then, indeed—whenever the love of the Redeemer, and the blessedness of those who follow him here, and are admitted into the mansions which he is gone to prepare for them in heaven, were the subjects of conversation—he was so much moved that the tears would roll plentifully down his cheeks. These hopeful signs that the Holy Spirit was regenerating his soul, and bringing him to Christ, induced the Brethren no longer to postpone his admission into the visible church. Accordingly, on the day of Mydo's funeral, Oli was baptized, and called Joseph, after the name of his venerable benefactor, Mr. Hardcastle. He was very feeble at the time, but able, nevertheless, to walk into the chapel, and receive the sacred ordinance in the manner usual with adults among the Brethren When the question was put to him, "Dost thou desire to be delivered from the power of sin and Satan, and to be received into the fellowship of Jesus Christ, and of those who believe in him, by holy baptism?" he answered, "Yes,

certainly I do," with such fervency as drew tears from the eyes of all present, according to the testimony of a spectator. He died, in a gentle manner, in the night between the 13th and 14th of October following, aged about nineteen years. Mydo might be two years younger. Their bodies lie in the Brethren's burying-ground at Mirfield.

July 14. Ever since the 29th of June we have been traversing the South Pacific in our small vessel, of less burthen than the ordinary barges on British canals, amidst the usual diversity of weather, but without any extraordinary incident to record; and this day, by the good hand of our God upon us, we discovered the Three Kings ahead—rocks standing above the water, about thirty-five miles off the northern extremity of New Zealand. The wind having been adverse for several days, which rendered it impracticable to advance towards New Holland, captain Dacre determined to make for Wangaroa bay, on this coast, to obtain supplies of hogs, water, and wood—our stores of this kind being nearly exhausted, and a voyage of thirteen hundred miles yet to be accomplished. The ship was, therefore, put about, and we made for our proposed haven, at the distance of a hundred and twenty miles.

CHAPTER XXXV.

Coast-seenery of New Zealand—Approach and Appearanee of the Natives—Their Canoes—Their ferocious Conduct, and the perilous Situation of the Deputation and the Crew, while the Ship was in possession of the Savages—Deliverance from Captivity and Death by the Chief George, and the Wesleyan Missionary, Mr. White—Visit to the Wesleyan Station—Remarkable Cure of a Diseased Native, with his own description of it—Sail from Wangaroa Bay—Anehor in Sydney Cove, New Holland.

July 15. This bay, which we duly reached, is so completely shut in, that it was not discovered till we had approached nearly alongshore of it. The entrance is about a quarter of a mile in length, and no more than a furlong in width, but of sufficient depth of water to admit any ship to sail into the harbor, which, at the extremity of the strait, broadens into a beautiful basin, surrounded with rocks and highlands. This, however, is only the anti-port, and through another narrow channel we passed into the main harbor—an

immense expanse of sheltered water—which (with the loveliest image of repose that nature can exhibit, as clear and tranquil as the over-arching firmament itself) seemed to bring the deliciousness of rest into our very souls, after the anxieties and toils of a weary voyage on a turbulent ocean. In front of this entrance appears a circular island, very precipitous, and about seven hundred feet in elevation. On the slopes are seen the houses and *fatas* (wooden stages, on which potatoes are stored, out of the reach of hogs, dogs, and vermin) of a considerable village. Leaving this island on the larboard, we came to anchor about a mile above it, in six fathoms water. The view, on every hand, from our vessel, was singularly attractive to our eyes, and refreshing to our spirits, worn out with the monotony of billow on billow, in calm or in gale, presenting the aspect of an uninhabited, uninhabitable waste, rarely even crossed by a solitary ship like our own, with nearly as little probability of descrying another sail as the raven of Noah, that never returned, had the chance of meeting the dove on its first excursion from the ark, while, as yet,

> "One shoreless ocean tumbled round the globe."

This bay is coasted by bold headlands, between which run numerous coves, bounded by eminences of great height, some bare, others wooded, and in many places patches of cultivation occasionally rising from the edge of the beach to the mountain-top. The whole is about ten miles in length, stretching north and south, while the breadth varies from three to four miles.

We were presently visited by the natives, in their canoes, carrying six or seven each—men, women, and children. All appeared friendly, without any war-weapons that we could discover, except two old spears, at the bottom of one of the boats. They brought, in no great quantity, potatoes, cabbages, fowls, and natural curiosities, for sale; but their demands for articles in exchange, were so exorbitant, that few bargains were made. The general appearance of these people was savage and filthy; some of them had smeared their bodies over with red paint. Their faces, and other parts of their persons, were frightful with tatooing, which, with them, is very deep scarification, and far inferior in delicate and curious execution to what we have been accustomed to see in the Society Islands. The lines appeared like grooves ploughed upon the skin, yet the figures were cleverly and

ably expressed. People of both sexes had great holes bored in their ears, through which were thrust bits of cloth rolled tight, or rounded pieces of wood. Their clothing consisted chiefly of mats made of rushes, or native flax, so intertwisted that the ends overhung the outside like thatch. This dress, being flung over the shoulders, reached towards the calf of the leg; few of the men used any thing beside; but the women wore girdles of the same materials. Both males and females had long hair, which some gathered up in a knot, with a wreath of cloth, upon the top of their heads. The manners of young and old were as disgusting, and contrary to decorum, as their raiment and persons were filthy and annoying to more senses than one. They were unashamed of what is most unseemly, and appeared astonished at our insensibility to their courteousness. Towards nightfall they all returned on shore. Ammunition had been the principal commodity for which they wanted to exchange their produce.

Their canoes were from thirty to forty feet in length, and three to four in width, each hollowed out of the trunk of a single tree, narrow at either end, and broadest in the middle; having cross-bars to strengthen the sides. Some of these were painted red, and rudely carved with figures, which, without being in the secret of what the sculptor aimed at, might be guessed at by knowing what he had missed. Their paddles were long, lancet-shaped, and very narrow. With these they navigate their simple vessels sufficiently well; the latter, being wide above, and reduced to an angle along the keel, are calculated for steady sailing.

Anxious to see the Wesleyan missionaries, whose station lay about six miles from our anchorage, we engaged a large canoe to take us thither, but were obliged, on account of the cold and squally weather, to relinquish the attempt. Captain Dacre (one of our owners), however, went in the ship's boat to inform the brethren of our arrival.

July 16. This morning our little vessel was surrounded with canoes, containing several hundreds of the natives, of both sexes, who presently climbed up, and crowded it so much that we were obliged to put up a bar across the quarter-deck, and *tabu* it from intrusion. The commerce in various articles, on both sides, went on pretty well for some time, till one provoking circumstance after another occurred, which had nearly led to the seizure of the ship and the loss

of our lives. In the confusion, occasioned by the great throng within so narrow a space, the natives began to exercisē their pilfering tricks, opportunities for which are seldom permitted to slip away unimproved. Suddenly the cook cried out, "They have stolen this thing," but scarcely had he named the thing (some kitchen article) when he called out again, "They have stolen the beef out of the pot!" and then a third time, "They have stolen my cooking-pans!" Presently another voice bawled out from the forecastle, "Captain! they have broken open your trunk, and carried away your clothes." Up to this time we had been in friendly intercourse with the chiefs, rubbing noses, and purchasing their personal ornaments and other curiosities, suspecting no mischief. But now, in the course of a few moments, without our perceiving the immediate reason, the whole scene was changed. We found afterwards, that the captain (Dibbs), on hearing of the audacious thefts above mentioned, had become angry, and while he was endeavoring, rather boisterously, to clear the deck of some of the intruders, one of them, a chief, on being jostled by him, fell over the ship's side into the sea, between his own canoe and the vessel. This was seized instantaneously as the pretext for commencing hostilities. The women and children, in the course of a few seconds, had all disappeared, leaping overboard into their canoes, and taking with them the kakaous, or mantles of the warriors. The latter, thus stripped for action, remained on deck, of which, before we were aware, they had taken complete possession, and forthwith made us their prisoners. Tremendous were the howlings and screechings of the barbarians—while they stamped, and brandished their weapons, consisting principally of clubs and spears. One chief with his cookies (his slaves) had surrounded the captain, holding their spears at his breast and his sides, on the larboard quarter of the vessel. Mr. Tyerman, under guard of another band, stood on the starboard; and Mr. Bennet on the same side, but aft, towards the stern. Mr. Threlkeld, and his little boy, not seven years old, were near Mr. Bennet, not under direct manual grasp of the savages. The chief, who, with his gang, had been trafficking with Mr. Bennet, now brought his huge tatooed visage near to Mr. B's, screaming, in tones the most odious and horrifying, "*Tangata New Zealandi, tangata kakino?—Tangata New Zealandi, tangata kakino?*" This he repeated as rapidly

as lips, tongue, and throat could utter the words, which mean, "Man of New Zealand, is he bad man?—Man of New Zealand, a bad man?" Happily Mr. Bennet understood the question (the New Zealand dialect much resembling the Tahitian); wherefore, though convinced that inevitable death was at hand, he answered, with as much composure as could be assumed, "Kaore kakino, tangata New Zealandi, tangata kapai:"—"Not bad; the New Zealander is a good man." And so often as the other, with indescribable ferocity of aspect, and sharpness of accent, asked the same question (which might be a hundred times) the same answer was returned. "But," inquired Mr. Bennet, "why is all this uproar? Why cannot we still rub noses, and buy and sell and barter as before?" At this moment a stout slave, belonging to this chief, stepped behind Mr. Bennet, and pinioned both his arms close to his sides. No effort was made to resist or elude the gigantic grasp, Mr. B. knowing that such would only accelerate the threatened destruction. Still, therefore, he maintained his calmness, and asked the chief the price of a neck ornament which the latter wore. Immediately another slave raised a large tree-felling axe (which with others had been brought to be sharpened by the ship's carpenter) over the head of the prisoner. This ruffian looked with demon-like eagerness and impatience towards his master, for the signal to strike. And here it may be observed, that our good countrymen can have no idea of the almost preternatural fury which savages can throw into their distorted countenances, and infuse into their deafening and appalling voices, when they are possessed by the legion-fiend of rage, cupidity, and revenge.

Mr. Bennet persevered in keeping up conversation with the chief, saying, "We want to buy buaa, kumara, ika, &c. (hogs, potatoes, fish), of you." Just then he perceived a youth, stepping on deck, with a large fish in his hand. "What shall I give for that fish?" "Why, so many fish-hooks." "Well, then, put your hand into my pocket and take them." The fellow did so. "Now put the fish down there, on the binnacle, and bring some more, if you have any," said Mr. Bennet. At once the fish which he had just bought, was brought round from behind, and presented to him again for sale. He took no notice of the knavery, but demanded, "What shall I give you for *that* fish?" "So many hooks." "Take them: have you no

other fish to sell?" A third time the same fish was offered, and the same price, in hooks, required and given, or rather taken, by the vender, out of his jacket-pockets, which happened to be well stored with this currency for traffic. A fourth time Mr. B. asked, "Have you never another fish?" At this the rogues could contain their scorn no longer, but burst into laughter, and cried, "We are cheating the foreigner" (*tangata ke*), supposing that their customer was not aware how often they had caught him with the same bait. Just then one of the cookies, behind, plucked off Mr. Bennet's seal-skin travelling cap. This did not give him particular alarm; on the contrary, expecting every instant to feel the stroke of the axe, it slightly occurred to him that the blow, falling upon his naked head, would more likely prove effective, and need no repetition; at the same time, in earnest inward prayer, commending his spirit to the mercy of God, in whose presence he doubted not that he should very soon appear; the thought of deliverance having no conscious place in his mind during this extremity. While Mr. Bennet stood thus pinioned, and in jeopardy, the axe gleaming over his head, and catching his eye whenever he looked a little askance, he marked, a few yards before him, his friend and companion, Mr. Tyerman, under custody of another chief and his cookies. These wretches were, from time to time, handling his arms, his sides, and his thighs, while, from the paleness of his countenance—though he remained perfectly tranquil—it was evident that he was not unaware of the meaning of such familiarities; namely, that they were judging, with cannibal instinct, how well he would cut up, at the feast which they anticipated, while each, like Milton's Death—

————"grinn'd horribly, a ghastly smile,
And bless'd his maw, destin'd to that good hour."

The captain, hemmed in with spears, continued a close, but evidently a very indignant captive, near the larboard-bow, while Mr. Threlkeld and his son moved backward and forward, a few steps, on Mr. Bennet's left hand. In the course of the scene, the carpenter, who had been in these parts before, and knew the people, came aft, till he got quite close to Mr. Threlkeld, when, looking earnestly towards Mr. Bennet, he said, "Sir, we shall all be murdered and eaten up, in a few minutes." Mr. Bennet replied, "Carpenter, I believe that we shall certainly all be in eternity by that time, but we

are in the hands of God." The carpenter then crept out of his view; but Mr. Threlkeld's little boy having heard, with affright, what he had so emphatically predicted, grasped his father's hand, and cried out, sobbing bitterly, "Father!—father!—when—when they have killed us,—will it—will it hurt us when they eat us?" The carpenter had some apprehension of the same kind as the poor child's, and, apparently, felt greater horror of being devoured than of dying; for presently Mr. Bennet,—who kept his eye, as much as possible, turned from the impending axe, lest the sight of it should affect his countenance,—happening to glance aloof, spied the carpenter athwart the larboard yard-arm, waiting the issue, with a stern determination, which indicated that, come what might, he had chosen his lot. On being asked by Mr. Bennet, afterwards, why he had been so foolish as to go aloft, as though there were a better chance there of escaping the expected massacre than below, he frankly answered, "I knew that I must die; but I was resolved that the savages should not eat me, and as soon as I saw them cut you down with the axe, I would have dropped down into the sea, and only have been drowned, for I had weights about me which would have sunk me at once."

The whole of this strange occurrence (during which the cannibals never ceased to rage, and threaten a destruction which an invisible and almighty hand stayed them from executing) lasted nearly two hours. At length deliverance came as suddenly as the peril itself had come upon us. Several voices from different parts of the deck, cried out, "A boat! a boat!" It sounded like "Life! life!" in our ears. Happily, it was our boat, returning from the Wesleyan settlement, in Wangaroa Bay, with the owner of our little vessel, who had gone thither in it the night before. He brought with him Mr. White, the Methodist missionary, and George, the principal chief in this part of the island. The natives immediately released us from restraint, and forbore from violence, as soon as they perceived who had come with the boat. When George got on deck, his authority at once cleared it of our enemies, who yielded implicit obedience, though reluctantly, on account of the wrong which they imagined had been wilfully done to their chief, who fell overboard at the commencement of the affray. To Mr. White, also, we were greatly indebted, for his friendly assistance and seasonable interference on this occasion. At his re-

quest, George consented to remain on board, as our protector, till we should quit the station. It is remarkable that this dreadful chief, formerly the terror of Europeans, was made the Lord's instrument for preserving our lives, though, but fifteen years ago, at the head of his cookies and clansmen, he had captured the ship Boyd, captain Thompson, and slaughtered and devoured her whole company, of ninety persons, except a young woman and a cabin-boy. This act of exterminating vengeance, for inhuman treatment which he had himself experienced on board, while a passenger in the same vessel from Sydney to New Zealand, took place in this very bay; and, while we were held in durance, and menaced with the like fate, a portion of the wreck of the Boyd was visible from our deck, at intervals, as the waves between rose and subsided in perpetual fluctuation.

Mr. White had come to invite us to visit the settlement. When, therefore, peace had been perfectly restored, and there appeared no reason to apprehend any further attack from the natives, we proceeded with him in a canoe to see the Wesleyan missionary friends there. On our way we sailed up a considerable creek, which runs inland towards the east, and encounters a river of fresh water. This stream is very winding, and in some places so shallow that the native rowers were obliged to get out, and haul the boat along. The banks are pleasingly diversified with flowering shrubs and scattered trees, among which there is a species of pine, rising to the height of seventy or eighty feet, without a lateral ramification, and, near the ground, more than two yards in diameter. The foliage, in general, was full upon the shrubs and trees, but many were bare, or withered; and there is, by no means, that luxuriance of vegetation, to which our eyes have been so long accustomed in the South Sea Islands that nature here seems impoverished by the mere absence of superfluity.

We passed many hovels, and were occasionally addressed by their inhabitants, as well as by straggling natives whom we met on the road, with the national salutation, "*Tenarki kokoe!*" Three hours after leaving the ship we arrived at the expected station, where we were most kindly welcomed, and hospitably entertained. The little family consisted of the Rev. Mr. Turner, Mrs. Turner, and the Rev. Mr. White, with Messrs. Hobbs and Stack, two assistants, and a young

girl, as domestic servant. Hitherto the Lord has caused them to dwell in safety in this dark land, amidst savages and cannibals, whose menaces and aggressions have only been used as means to extort property, occasionally, from them; but who usually dwell on fair terms with them, though little inclined to hearken to the good word of God. On our walk in the neighborhood, we observed, at the door of one of the huts, a man sitting, whose looks betokened late or actual indisposition of a severe kind. On inquiry we found that he was a principal priest, who had been tabued—given over, in this case, to death—forsaken of his friends, and left to perish; the symptoms of his disease (a pleurisy) being such that the superstitious people fancied the god, or, rather, the devil, within was devouring his heart. The missionaries hearing of his distress, and guessing the real nature of the complaint, obtained his consent to lay a large blister—a very large one, indeed, it was—upon his chest. In the night afterwards, the agony of the disorder, and the irritation of the remedy, were so intolerable that the poor patient appeared to become insane, and ran, like one crazed, out of his house. The cure, however, followed, and he is now convalescent. He says that, during the crisis of suffering, the bad spirit within was pulling with all its might against the Christian (the blister) spirit without, so that between them he was almost torn to pieces; the Christian, however, proved the strongest, and in plucking off the plaster fairly dragged the bad spirit out of his breast.

For the encouragement of our Methodist brethren here, we related to them, as far as time would allow, what God had been pleased to do for the poor heathen in the South Sea Archipelago, and how even the Sandwich Islanders had received the gospel. We spent the evening, till a late hour, in Christian fellowship, instructive conversation, and prayer.

July 18. Yesterday we returned to the ship, accompanied by Messrs. White and Hobbs, who kindly staid with us till we sailed out of the bay, early this morning; and thus escaped further anxiety and apprehension, lest the treacherous people should again find a pretence to assault and seize the vessel, which the captain seemed fully persuaded they would attempt.

Aug. 15. After a tedious voyage, we once more saw land—Cape Hawke and the Sugar-loaf Point—about twenty miles

distant, and something better than a hundred from Port Jackson.

Aug. 19. We came to anchor at midnight in Sydney Cove, New Holland, having been out seventy-five days from Borabora. This harbor is justly celebrated as one of the best in the world, both for amplitude and safety, it branching off, in various directions (we are told), into nearly a hundred coves.

CHAPTER XXXVI.

Town of Sydney—Comfort—Interchange of Kindness with good Men—British Convicts—Visit to Parramatta—Joyful Feelings on the Reception and Perusal of many Letters from Friends in England—Sir Thomas Brisbane—Factory for Female Convicts—Mr. Cunningham, the Botanist—Nettle-tree—Native Population of New Holland—Excursion from Parramatta—Black Ants—Wild Native Animals—Orphan School—Kissing Point—Conversion of the New Hollanders—Methods of Civilization—Customs and Habits of the Natives—Their Deaths and Marriages, Sagacity, Indolence, Ceremonies, and Traditions.

Aug. 20. This morning the port-master came on board, and granted us leave to land wherever we chose. Accordingly we went on shore, at Mr. Campbell's wharf. The proprietor received us very kindly; he and several other gentlemen, to whom we were introduced, informed us that considerable fears for the safety of our little vessel had been entertained here. We, however, have cause to bless the Lord for having been permitted to set foot on board of her, notwithstanding all the inconveniences and perils which we have suffered and encountered on the voyage itself, and off the coast of New Zealand; for every day has been to us "a day of salvation." We took up our abode, for the present, at the Sydney Hotel.

We are pleased and rather surprised, to find this town so large and well-looking; to be sure we have not seen any thing like a European town these three years and more; so that Sydney appears to high advantage in our eyes. The buildings here are either stone or brick, of which scarcely a specimen, however rude, can be found on all the face of the Pacific. Many of these, especially the recently-erected ones, are in good style, and give the English idea of comfort to

the stranger who has long been absent from the only land (perhaps) in which genuine comfort can be found as the pervading *genius loci*, of houses, villages, towns, and great cities—for comfort in England is not merely a fire-side companion on a winter evening, but "*a presence*" in which we feel ourselves every day and every where, and which, like the poet's ideal beauty,

> ——————"waits upon our steps,
> Pitches her tents before us when we move,
> An hourly neighbor."

The Greeks and Romans, had *they* known *Comfort*, would certainly have deified her; under what type we pretend not to guess.

The barracks, hospitals, and other public edifices here, are very extensive. There are two churches, two Methodist meeting-houses, one Scotch and one Roman Catholic chapel. The neighboring country is good in soil, and diversified in feature, but its aspect at present is dreary from long drought, which has exhausted the springs, withered the herbage, and reduced the cattle to living skeletons. We have made various calls on, or received visits from, naval, military, and civil officers, to whom we had introductions, as well as to the Wesleyan missionaries, who are here carrying on a blessed work among all classes of colonists.

Aug. 31. Many persons have again honored us with visits at our quarters this day, all of whom appeared highly gratified with the good tidings which we bring from the far countries wherein we have been so long sojourning. Among these new friends we may mention the Rev. Mr. Hill, the Rev. Mr. Cowper, Mrs. Wemyss, the Rev. T. Hassell, Mr. Haywood, Mr. Erskine, and Mr. Hutchinson, the Wesleyan missionaries. We received, also, a letter of welcome and salutation from the venerable apostle of New South Wales, the Rev. Mr. Marsden, inviting us to Parramatta as soon as we can conveniently go thither.

One of the striking but repulsive peculiarities of this colony, at all the stations, is the appearance of numerous convicts, in the field or in the streets, going about their occupations in jackets marked with the broad arrow, or some other badge of their servile condition. They are, for the most part, miserable creatures, and more basely branded with the looks of fallen beings on their countenances, than degraded by the

symbols on their garments. How great is the change to us, in one respect! Among the South Sea Islanders we had no fear for our persons or our property, by day or by night. Here we are surrounded with thieves and violent men of the worst character, and must look well to ourselves and our locks for security.

Aug. 22. Being Lord's day, we attended divine service at the new church, where we heard a truly evangelical discourse, by the Rev. Mr. Hill. The congregation consisted of about two hundred of the most respectable inhabitants, and three hundred convicts. In the afternoon, Mr. Tyerman preached in one of the Methodist chapels before a crowded audience, who eagerly listened to illustrations, from our recent experience and observations, in the Pacific Islands, of the glorious and comprehensive truth included in those words of the disciple whom Jesus loved, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." —1 John iii. 8. The Sabbath is observed here with more decorum than might be expected. The shops are shut, and great order is preserved in the streets, though the population amounts to nearly ten thousand.

Aug. 24. We went by coach to Parramatta, a distance of fifteen miles, along a turnpike-road, as good as most in England, which runs principally through forests of the darkest foliage that we have ever observed, though here and there a lovely glade lets in a little sunshine, and calls up the wild flowering shrubs to pour forth their blossoms to the breeze and the day-light. We passed some fields of barley about a foot high, on government-farms; but neither the corn nor the grass has its natural color at present, from long want of rain. There are several wooden bridges on the road, some over narrow streams, others bestriding inlets of the bay, or harbor, which reaches as far as Parramatta. The navy of the world, and all its merchant ships, might ride within this noble harbor. From a hill, about three miles from the latter-mentioned town, we caught a glimpse of the Blue Mountains, about forty miles distant, in a westerly direction. They are correctly named, being of a deep indigo hue, undulating upon the gray horizon beneath the lighter firmament, but are apparently of no extraordinary elevation.

From the next hill we had a bird's-eye view of Parramatta, which is situated on a level plain, cleared of trees to a considerable extent, but not very fertile; while, far beyond, the

black forest still holds undisturbed possession of the domain, which its ancestral trees have bequeathed to it through unremembered ages. The government-palace is seen on the west side of the town, the factory for female convicts stands on the east, the orphan school on the north, and the public granary on the south. An arm of the sea stretches through the middle, about the breadth of a third-rate English river, over which is a bridge. The government buildings are very large, and there are a few good brick houses; but the dwellings generally are poor, low structures, or wretched hovels. The streets are regularly laid out, crossing at right angles. The town, or rather the rudiments of the town, may be said to be extensive. The inhabitants are estimated at three thousand, though there is space enough for thrice that number to occupy. A commodious church, built of brick, having two towers, surmounted by conical spires, stands about the centre of this population. To every house there is attached a garden, in which British vegetables are cultivated.

Mr. Marsden's residence occupies an eminence, commanding an ample view of town and country, and possessing every other desirable local advantage. There our reverend and excellent friend received us with Christian affection, which we returned most heartily, having long "esteemed him very highly in love for his works' sake." He delivered to us dispatches from the London Missionary Society, and many letters from our connections in England, which had been accumulating in his hands. This was indeed to us as "a day which the Lord had made, and we rejoiced and were glad in it." Those cordials for home-sickness—the epistles of dear, distant friends—were peculiarly seasonable and refreshing to our spirits. How many past days and delights, in our own native land, were remembered, and lived over again!—how many perils, anxieties, heart-sinkings, on sea and on shore, amidst sailors, barbarians, and heathens just turned from their idols, were forgotten, while we drank of these waters of consolation, almost at the antipodes, from the fountain! Every stroke of familiar hand-writing, every word, every thought, every feeling, every article of intelligence, however minute, and whether joyful or mournful—for something of the bitterness of *death* dashed even *this* cup of overflowing sweetness—were deeply and intensely interesting to us, in moments which summed up years of events

at home, and, as it were, brought us, in the journey of life, to the points and the dates at which our brethren and companions had arrived when their epistles were penned.

In the afternoon of this day we had the honor of being presented to sir Thomas Brisbane, the governor of the colony, who received us with great urbanity; and, when we presented our letter of introduction from the treasurer and secretaries of the Missionary Society, he assured us of his perfect willingness to forward its laudable objects. His Excellency made many intelligent inquiries respecting the circumstances of the South Sea Islands, the progress of Christianity, and the change from savage to comparatively civilized society there. Our answers seemed to gratify him, and at parting he engaged us to dine with him at an early opportunity. For the present, the Rev. Mr. Marsden considers us as his guests, and under a more hospitable roof we could not be entertained.

Aug. 25. We have paid a visit to the factory for the reception of female convicts, in which they are usefully employed in dressing flax, sorting wool, and spinning both, to be woven into clothing materials by the men at their quarters. This building is large and exceedingly well adapted for the convenience and comfort of the poor women. In the garden are four stone structures, each containing two solitary cells, for the confinement of refractory inmates. There are at present, a hundred and eight females lodged and under strict but humane inspection here. As many more are expected to be brought hither, in the course of a few days. A respectable matron has the superintendence of the establishment. This house of refuge for the most forlorn of human beings was erected at the suggestion of Mr. Marsden, and has not been completed more than two years. Formerly, when convicts of their sex were landed from the transports, they were left to provide for themselves; the horrible consequences of which, in such anomalous society as exists here, need not be detailed. When the inhabitants of Sydney and Parramatta, and the adjacent country, want domestic servants, they apply here, and frequently find themselves well supplied by those who have not only been preserved from becoming worse than they were when their native country cast them forth, but who have been morally, if not religiously, improved, under this merciful roof.

In the evening we had a long and gratifying conversation

with Mr. Cunningham, the king's botanist, who is employed in collecting plants throughout this unexplored, and, as it may be called, this *original*, country. He has already transmitted specimens of nearly four thousand kinds to England. Mr. Cunningham lately returned from the five islands (as the group is designated) on this coast, where he discovered a species of nettle tree, which grows to sixty feet in height. He showed us a section of the stem of one specimen, twenty inches in diameter.

Aug. 30. Having now settled ourselves in private lodgings, we propose to spend our time, while in this strange land, so far as may be consistent with other duties, in learning what is known, or what may be gathered, concerning the native population of New Holland. The Rev. Mr. Cowper estimates them at three millions, which of course can be merely probable conjecture on very imperfect data—the interior of the island, consisting of "wilds immeasurably spread," being as undiscovered, and hitherto as impenetrable, as the heart of Africa. Nor is the coast itself (though circumnavigated by captain Flinders and others) yet laid down with general correctness in the charts. All attempts to civilize the savage occupants have been fruitless;—it must be confessed, however, that those attempts have been few and feeble. Want of success, in such a case, is no argument to prove that the poor people are intractable; the same was said of the Hottentots forty years ago, and had been said of them four centuries previously; yet hundreds of these have been truly converted to Christianity, and live to adorn the gospel: while thousands more have been so far raised from the depth of degradation as to make clever mechanics, industrious laborers, and useful members of civil society—and this has been done solely as the word of God was introduced among them, though they have not yet received it and believed to the salvation of their souls. From all that we can hear, the aborigines of New Holland are indeed the lowest class of human beings; but nevertheless, as human beings, there is "hope for them concerning this matter." The Hottentot and the Negro have proved themselves men, not only by exemplifying all the vices of our common nature, but by becoming partakers of all its virtues; and, that the day of visitation will come to the black outcasts of New Holland also, we dare not doubt.

Sept. 1. Mr. Marsden and Mr. Hassel having kindly fur-

nished us with carriages, we set out on an excursion to survey the neighborhood. We proceeded through Parramatta, along an excellent road which traverses the prodigious forests that cover, like clouds, the uncleared soil. Many farms have been, as it were, insulated from "this boundless contiguity of shade," which are not only inclosed at the outer limits, but divided into fields, and well cultivated. In many of these, amidst the corn and the grass, stand the stocks of trees, about a yard high, which have been left by the fellers, to rot in the ground, according to the practice of the backwoods-men, in North America, in breaking up new land. The houses of the colonists who follow agriculture, each in his little domain, are generally neat and comfortable abodes: some may even pretend to elegance. Thirty-two miles from Parramatta (as indicated by the stones) we turned from the main road, to visit some farms belonging to Mr. Marsden, on one of which we observed a fine flock of Merino sheep, and large herds of cattle grazing in rich pastures. The others also were cleared of the stumps, and in fine tillage.

In travelling through the native forests (which, being nearly free from underwood, and filled with magnificent trees standing sufficiently apart to allow their utmost latitude of boughs to spread, resemble park-grounds in England)—we found many ants' nests. Some of these were from two to three yards in diameter, and two to three feet in height. These Alpine cities—as they may be called, in reference to their multitudinous and minute occupants—are inhabited by a species of black ant; and one of the mounds probably outnumbers, in its insect population, the whole human race in New Holland. Parrots and paroquets, of various kinds, sizes, and plumage, were squalling and scrambling among the branches. We also discovered, here and there, a magpie, which reminded us of England; and the laughing jackass, as it is strangely called, of which we certainly had no home-recollections. Opossums abound here. When they come out of their retreats, in the evening, in quest of food, they are hunted by dogs into trees, where they are easily shot. At the place where we lodged, several were thus killed, which measured nearly thirty inches in length each. The dogs also worried a bandy-coot, on the ground;—an animal of the opossum family, about the size of a small cat, with a head and tail resembling those of a rat, and a pouch under the belly, for the reception of its young.

Sept. 2. On our return to Parramatta, various inclosures were pointed out to us, in the forest, which are occupied by military gentlemen, who, having obtained grants of land in consideration of their services, are retired from the din of arms to enjoy peace in these sequestered regions.

Sept. 3. We visited the orphan school, an admirable establishment, where upwards of a hundred children of convicts, whom death has deprived of their unhappy parents, are trained up—*not* to walk in the steps of their parents, but in the way wherein they should go. After having been kept here till fourteen or fifteen years of age, they are usually taken into families as servants or apprentices. From this establishment we proceeded to One Tree Hill, where there is a telegraph, erected for the purpose of communicating with one at Sydney, when the governor is residing at Parramatta. In the course of the day we called upon Mr. Sheppard, who resides at Kissing Point, a delightful spot. Mr. S. has an orchard and garden upon his premises, in which peach, apple, pear, and plum-trees produce their respective fruits in exuberance. The oranges here are the finest we have ever seen. He entertained us very kindly. In the same neighborhood we visited Mr. Cooper, formerly a missionary in the Tonga Islands, and now master of a small school here. It will be remembered, by those who are acquainted with the early history of the Society, that three of its missionaries were murdered by the natives and the stations there abandoned, nearly thirty years ago.

Sept. 4. In considering the circumstances of the native population, and knowing what has been done in the islands of the South Seas by preaching the gospel to them, in their own tongue, through all its easy and obvious diversities of dialect, we are perfectly convinced that the same means may be employed for the conversion of the New Hollanders. On the face of the matter, it must be more rational for a few missionaries to learn *their* language, and teach them knowledge of every kind in *it*, than to expect that, in mere common-place intercourse with Englishmen, three millions of barbarians, of the lowest order of intelligence, scattered over a wilderness, nearly as large as Europe, should learn *our* language, and listen to hidden mysteries in *it*, without a motive to do so that can be supposed for a moment to weigh with beings in the grossest ignorance, and of habits the most indolent. It is true that some of the vagabonds from

the forest, who haunt these settlements, and for the sake of the rinsings of a rum cask, or the offal of the shambles, do the basest drudgery,—pick up a few phrases of English, sufficient to communicate backward and forward with their employers; but the domestic animals in our own country, if they could communicate by any signs which their organs can utter what they actually *do* understand of the words continually addressed to them, of command, menace, or endearment, would be quite as accomplished linguists as these poor creatures, of our own species, are in our vernacular tongue. Much more, undoubtedly, might be taught them; but, if we wait till they can hear and receive the words of eternal life in any other audible sound than their own, twenty generations may pass over this land of darkness and the shadow of death, before the true light shine upon it; or, which is more probable, the whole aboriginal stock may be exterminated (like the American Indians) by the progress of colonization. There are, indeed, two schools, for the instruction of natives—liberally, in point of allowance (£20 for each child), supported by government; the one is kept by the Rev. Mr. Cartwright, a clergyman of the established church, the other by Mr. Walker, a Methodist missionary, at Black-town. The former teaches seven boys—the latter seven girls; but what are these out of three millions? One missionary, learning the language of one tribe, might be able to preach the simple truths of salvation to hundreds and thousands, with whom he might come in contact, on his journeys of mercy; and the acquisition of one of the dialects would enable him, or his followers, to master all the rest, as intercourse should be opened, from time to time, with the remoter hordes in the interior, or along the coast. Scarcely any thing has yet been done in this first business of missionary labor among all heathen. No one has made a collection of words of the native language,—in fact, very few Europeans know any thing about it. Mr. Walker, the Methodist minister, had been appointed a missionary to these neglected people, but we cannot learn that he was ever able to proceed far in the work.

Sept. 13. At Sydney, whither we returned on the 4th inst., we have, this day, seen a party of the natives; and, surely, there never trod on the face of this earth more abject creatures. Both men and women were in a state of absolute and shameless nudity, and several of them were

stupidly intoxicated. One woman had an infant at her back, swung in a bag of kangaroo-skin. They were all of low stature, with meagre limbs; their hair black, but not curly; in their complexions as dark almost as Guinea Negroes, and their persons loathsome with filth. Doth no man care for their souls? "*Have* they souls?" it may be superciliously asked. We answer, in words often used with impious levity, "*The Lord knows that they have.*"

Sept. 16. We went to Parramatta, Mr. Marsden having invited several of the principal persons of the colony to meet us, at his house, to dinner. There were present the governor, sir Thomas Brisbane, Judge Forbes, Mr. Harness, the sheriff, Mr. Stephen, the solicitor-general, Mr. Balcombe, the treasurer, Dr. M'Cleod, a physician, the Rev. Mr. Cartwright, and several others; who all behaved towards us with the most gratifying condescension and kindness. We were especially pleased to find that his Excellency, and those in immediate authority under him, were well disposed to promote, by any means in their power, the civil and religious interests of the colony; and to patronize any prudent measure which might be adopted for ameliorating the condition of the aborigines.

Sept. 18. From a gentleman who has resided three years at the Coal-river (where there are many natives) we have received the following information concerning their habits and customs. When one dies a natural death, the corpse, shrouded in pieces of bark, is laid on the ground, and four small fires are lighted at the head and feet and on either side: a grave is scratched up in the ground and another fire lighted in the hole, which is allowed to burn out; the body of the deceased is then laid upon the ashes, with any little property which belonged to him,—his club, his spear, his clothes,—and the earth is heaped over all. But if the person fell in war, or his blood was shed by murder or chance-medley, his body is not buried, but burnt to dust. Like all savages, the New Hollanders use their women cruelly. They get their wives by violence, seizing them by storm, or springing upon them from ambush—when, if the unfortunate female makes any resistance, her uncourteous suitor knocks her down with his waddy (a tremendous cudgel) and carries her off, on his shoulders, in a state of insensibility, with the blood streaming from the love-tokens which he has inflicted on her. Ever afterwards she is his slave; at meals, she and

her daughters sit behind her husband and her sons, picking the bones or gorging on the refuse of the garbage with which the lordly sex appease their gluttony, and which are occasionally thrown to them, as dogs are fed in a poor man's family in England. Their cross, deformed, and diseased children are often killed out of the way; but they are very fond of those whom they rear.

From the quick and eager exercise of their eyes, in seeking for their prey, they are exceedingly keen-sighted, and discover birds in the trees, or venomous reptiles in the grass, where Europeans see nothing. Of serpents they are much afraid, and flee from them as from death. They are proportionately skilful in tracking the kangaroo, the emu, or any other animal over the grass, which might seem, to our eyes, as undisturbed as though Virgil's Camilla herself had passed over it, without bending a blade or shaking the dust from the blossom of a flower. They follow the trail of their countrymen, with equal sagacity and confidence, for leagues together, through woods and over wilds apparently as printless as the air; and when once they have seen the foot-mark of a European they never forget it, but can instantly recognize the faintest vestige of the same.

They are inveterately idle and unwilling to work, or even to stir without a motive like compulsion. A colonist, not far from hence, had quitted a cottage to dwell in a more commodious house which he had prepared for himself and his family. A few of the savages took possession of this, during the rainy season, as a place of most luxurious shelter. But, rather than go a few steps from the door to collect fire-wood, they pulled the house to pieces, as they had occasion, till, from the thatch on the roof to the last stake in the wall, they had burnt the whole tenement, and left themselves bare to the inclemency of the elements, which they had sought to avoid. They were then fain to flee into the bush, and cover themselves with shreds and patches of bark.

On some occasions they perform certain ceremonies which seem to be of an idolatrous nature. A European had an opportunity of witnessing the following. A whole tribe retired into an unfrequented place in the forest, where there was some open ground. Here they cut a path through the grass, as though it had been finely mown, nearly two hundred yards long, following a line perfectly straight. At the further end of this, in an area, were displayed (in like man-

ner cut amidst the thick grass) figures, which, though rude in shape, were easily recognized, to be of the kangaroo, emu, opossum, and every other animal which they are accustomed to kill for food. Beyond this hieroglyphic table (if such it may be called) the path was continued forward to the foot of a large tree, in the stem of which notches were made like those by which they ascend to gather fruit. The evil spirit, they said, climbed up and down that tree. This labor being accomplished, the women were assembled under the boughs, but were not permitted to look up among them, on pain of death. A man who represented the devil then came down from the top of the tree by the notches, and walked off; whereupon the females retired, and the boys went through the same ceremony, but not till each had one of his front teeth knocked out. The girls did the same, but though, on such occasions, they are not condemned to lose a tooth, they are more barbarously mutilated by having the first joint of the fore-finger of the left hand chopped off at a certain age. The meaning of these rites has not been well made out; but little doubt, however, need be entertained that they are, by some virtue or another attached to them, intended to secure good hunting, fowling, and fishing—that is, abundance of their usual food. When they go to war, they paint their bodies and faces most hideously, with white lines on the black skin, to represent men and animals—whether for beauty or terror we need not inquire.

They are said to have a tradition of the deluge, when the waters overtopped the Blue Mountains, and two men only escaped the devastation, in a *kobou noe*, or large ship. They entertain some crude notions of a good spirit as well as an evil; but the former they disregard, and pay all their homage of fear—a fear which hath torment—to the latter. They are ridiculously shy of being out, or alone, in the night. In company with a European they will venture, taking always a light with them. Three natives once conspired against a white man, whom they murdered. Being told by another white man that the spirit of the deceased would haunt them in the night, till it had killed them, they were so affected that the hours of darkness were hours of the most distressing consternation to them, and within a short time all three pined away and died. Some trace of the doctrine of transmigration has been discovered among them. They imagine that the white men are their ancestors, come to life in new

bodies; and sometimes, when they see one of these with the scar of a wound on the face, they will say, he is such or such a person, who had been murdered at some particular place, in memory or tradition. All painful disorders they attribute to possession by a foul fiend. A man who had a distracting pain in his head was found lying on the ground, and his wife standing upon the afflicted part with both her feet, to drive out the devil-devil—the reduplication of the term signifying the great devil.

CHAPTER XXXVII.

Visit to Parramatta—Sir Thomas Brisbane—Barbarous Remark of a Settler respecting the Aborigines—Methodist Missionary Meeting—Note from Major Ovens—Effect of Rain on Vegetation—Large Serpents—Opossum Tribe—Native Dogs--Kangaroos--Pelicans, Cranes, Black Swans, &c.—Notices of the Aborigines—A Missionary Station among them determined upon—Mode of Punishing a Murderer by the Natives—Interview with Wesleyan Missionaries—Further Notices of the Aborigines—Sunday Schools at Parramatta—Macquarrie Anniversary—Missionary Stations examined—Characteristic Traits of the Natives—Reed's Mistake, a Colonial Station—A Receiver of Stolen Goods—Two Classes of Colonists—The Rev. Mr. Sheppard, from New Zealand—Arrival of Captain Kent—New Zealand Flax—Curious Superstitions and Practices of New Hollanders—Arrival of the Brutus from the Society Isles—Narrow Escape of some of that Ship's Company at the Friendly Islands—Anecdote of horrible Cruelty—Execution of Murderers, &c.—Mission to the Aborigines—Embarkation for Batavia.

Sept. 23. This day we went to Parramatta, by invitation of the governor, who entertained us sumptuously, in company with the chief officers of the colony. We record the hospitality of sir Thomas Brisbane, on this occasion, with the more pleasure and gratitude, because it was shown to us, not for our own sakes, as mere strangers, but in honor of that great Christian Society, for sending the gospel to the ends of the earth, of which we were the humble representatives.

Intelligence has just been received of the arrival of a small vessel from New Zealand, where she had lost the master and six of her crew, at Cook's Straits. They had been cut off by the cannibals; for what provocation, or whether for any, we have not learnt.

The attorney-general, to whom we have been indebted for many civilities, invited us to accompany him across the har-

bor, to a part of the coast whither many of the aborigines are accustomed to resort. Though we visited several places, and found in some spots recent marks where they had been—such as low semicircular screens from the wind, consisting of branches laid horizontally, or bent downward, from the neighboring bushes, under which they had rested—we were disappointed in the hope of seeing any of themselves. They are so vagrant and superstitious a race, that they seldom sleep two successive nights on the same ground, lest the evil spirit should find them out, and do them they know not what mischief. We take every opportunity to urge, upon persons of wealth and influence here, the necessity of attempting to civilize these miserable beings by the only prompt and infallible means which modern experience, as well as scripture authority, prove to be so—namely, by Christian teaching and Christian living. Other expedients, we find, have been tried, but tried in vain, and many people who ought to know better are incurably convinced that the New Hollanders are incurably stupid; in short, that they are as untractable as the kangaroos and opossums that hold divided possession with them of the forests and deserts of this strange country. We are assured that one settler, who has acquired property, which, of course, gives him importance, has been heard publicly to declare, that, in his opinion, the best use which could be made of "the black fellows" would be, to shoot them all, and manure the ground with their carcasses. Whether this was spoken in savage earnest, or (as we are willing to believe) in thoughtless jest, it indicates that those of whom it could be said, are deplorably depreciated in the estimation of mercenary adventurers, whatever be the secret feeling of more respectable colonists in their favor.

Oct. 4. In the evening our friends, the Wesleyans, held their anniversary missionary meeting, in one of their chapels here. By invitation, Mr. Bennet occupied the chair. Several pious and affecting addresses were delivered by the ministers and gentlemen present; especially a very powerful one by Mr. Stephen, the solicitor-general, in which he most satisfactorily defended the Methodist preachers and their converts, in the West Indies, from the cruel calumnies of slave-holders and slave-drivers there; he himself having formerly held office in one of the islands, where he had witnessed the faithful and blessed labors of those servants of God among the negroes.

Oct. 6. We were rejoiced by the receipt of an official note from major Ovens, private secretary to sir Thomas Brisbane, of which the following is a copy :—

Government House, Oct. 6, 1824.

"GENTLEMEN,

"His Excellency, having reason to believe that, since your arrival in this colony, you have given some attention to the state of the aborigines, has directed me to request, that you will be pleased to favor him with the advantage of any opinion which you may have formed as to the manner in which they should be treated, with the hope of improving their condition.

"I have the honor to be, &c.

J. OVENS, Private Secretary.

"To the Rev. Daniel Tyerman, and George Bennet, Esq."

We were more gratified than surprised by this communication, from the previous knowledge of his Excellency's disposition, and shall take the earliest opportunity of complying with his request, in the assurance that he will befriend any missionary plan which we may feel justified in attempting to carry into effect for the evangelization of the aborigines.

Oct. 9. We went down the harbor to a station about two miles from hence, where Mrs. Macquarrie, a few years ago, built sundry cottages, to induce natives to settle, with their families, in them. There yet remain traces of garden and orchard grounds, overrun with weeds and bushes, but not the wreck of a dwelling. The barbarians, young as well as old, appear to be irreclaimable from their vagabond habits by the ordinary means of bettering their circumstances. The girls under the care of Mr. Walker (as mentioned before) have lately all made their escape from his house, and run into the forest, where they prefer living upon vermin and worms, opossums or wild cats, when they can catch them, to the restraint of a comfortable home, with plenty of wholesome provisions.

Oct. 13. This colony has lately been visited with such abundance of refreshing showers, that the whole face of nature has been changed from the semblance of an arid waste to a green and fertile expanse of land, at once unlocked from drought, and throwing out its treasures of vegetation as though the earth delighted in being set at liberty, and were running,

innocently, riot with the bounty of Providence. We were told, this morning, that more rain has fallen here within the last three days than has sometimes come down in the course of three years; so very uncertain and unequal is the weather in this quarter of the world.

Persons with whom we have conversed inform us that there are serpents here which sometimes grow to the length of thirteen feet. Their bite is very venomous; a horse has been known to fall down dead almost instantly after being wounded by one, and a dog will expire within two minutes. They are said never to attack unless trodden upon, or otherwise irritated, hastily making their retreat into the coverts at the approach of man or the larger animals. Many accidents, however, happen from these perilous reptiles during the summer, when they are more abroad, and frequently basking in the sun. The bird called the laughing-jackass is a most formidable enemy to the various kinds of snakes, especially the young, and the smaller ones, which he seizes with his powerful bill, as with a pair of pincers, and dashes them to death against the trees or stones. Nature has made an admirable provision for the protection of almost all the quadrupeds here against the insidious attacks of serpents lurking in the thick grass, by furnishing them with the double belly, as it is called, or the pouch under the abdomen, into which their young ones creep at the least alarm of danger. The females of the kangaroo, opossum, bandy-coot, wombat, and even the wild cat, are all thus equipped for the accommodation of their progeny while it is dependent upon their instinctive tenderness. The teats are within this receptacle, which equally serves for a nest or a travelling-bag, when the dam is reposing or migrating in search of food.

The native dog resembles a mongrel between the fox and the wolf, partaking of the evil qualities of both, and wanting the real or fabled virtues of either, as well as the proverbial good qualities of his own species. This pernicious animal makes such havoc among the sheep—biting and killing as many in a flock as he can seize (though one is more than a meal for the capacity of his gorge, if not for his voraciousness)—that a reward is paid for every head of the species that is brought to the proper officer.

The kangaroo is hunted by large and powerful dogs of the greyhound species. When pursued, the kangaroo makes the most surprising leaps, by means of its long hind legs, clear-

ing bushes and even trees of considerable height. At a single spring they will often reach six and thirty feet; and, if their course be down hill, no dog can overtake them. On other ground they are generally caught after running and bounding from two to three thousand yards; though in some rare instances, they have been known to lead the chase for twenty miles. When caught, they fight with great fury, seizing the dogs between their short fore-legs, and hugging them to death, or ripping up their bellies by dint of the sharp and long claws with which their hind legs are armed. It is said that they never use their teeth in combat. Their flesh is deemed palatable food, and much resembles beef, except that no fat is found on it. In its natural habits the kangaroo is an inoffensive creature; but when hemmed in, and driven to desperation, it will turn upon man himself, and grapple with him as it does with the dogs, till, unless speedily rescued, it will go hard with him to escape alive from the hostile embrace. Pelicans, cranes, and black swans, are seen on the waters here; the former, especially, are very numerous. There is also a native hawk, exceedingly fierce, and large enough to deserve the royal name of eagle, though its legitimacy may be questioned.

Oct. 15. We met with an Englishman who was wrecked near Moreton Bay, in lat. 27° 5′ 15″ S., and had lived two years among the black natives in that neighborhood. These, he says, are more numerous, and of a superior order to the wretched vagrants here, who are degraded below their original wretchedness by their unhappy intercourse with Europeans. He tells us that those among whom he sojourned are comparatively stout and well-proportioned in their persons; they wear little or no clothing, and lodge in huts made of the bark of trees. They subsist principally on fish, which they catch in the river (now called Brisbane) and the bay aforenamed. They also eat a root found abundantly in the marsh land. In their wars, which are mere family quarrels, they seldom kill each other, throwing clubs and spears reciprocally, which they are as quick in warding with their shields as they are true in taking aim. When this person came away, an old man presented him with a fishing-net, saying, "You will want this to provide food for yourself where you are going." And, just as the boat was pushing off from the shore, the same kindly-considerate old man plunged into the water after it, and gave him a basket, saying, "Take

this also, and, when you have caught fish in your net, you can put them into this basket, to carry them home to your hut."

Oct. 19. At a special interview with the governor, this day, on the subject which presses so heavily upon our minds, his Excellency was officially informed that, after much deliberation, we were disposed to recommend Mr. Threlkeld (who had accompanied us from the South Islands, intending to return to England from hence) to remain here as a missionary to the aborigines; to which he also had freely consented. We were therefore prepared to say that this arrangement should be made, and that Mr. Threlkeld should be stationed at the new colony, to be forthwith established upon the river Brisbane, at Moreton Bay, which had been lately explored for more than a hundred miles into the interior, provided government would make a suitable grant of land for a missionary settlement. Mr. Threlkeld, of course, was to receive his salary from the Society at home, and to be considered, in all respects, as one of their regular agents in the work of evangelizing the heathen. The governor expressed great satisfaction at this intelligence, and readily promised every aid, in accordance with his duty, in promoting the benevolent object thus proposed. It was agreed, in the sequel, that a memorial should be presented to his Excellency, stating the plan and the means of effecting it, which should receive the earliest and most liberal attention on his part.

Oct. 21. A singular mode of punishment, among the natives, was carried into execution against a fellow who had murdered one of his countrymen. Several tribes met, in an open field, near Sydney. The criminal stood alone in the midst, naked, having a wooden shield in one hand, and in the other a stout staff. On either side of him, at a little distance, stood a friend, and a select number of impartial individuals were stationed near, to see that fair play was shown to him and by him. His sentence was, that he should be *speared;* and this was the manner of it:—Two of the relatives of the murdered man threw each a spear at the murderer, with great accuracy of aim, but he readily turned these aside with his shield. Two others almost instantly stepped into their places, and threw at him with similar ill success; the destined victim not only foiling the strokes, but throwing the missiles back to his adversaries, though not with an intention of wounding them. Two by two thus successively

assailed him with the same kind of weapons, till a hundred and fifty spears had been hurled at him in vain; some of which missed altogether, a few were broken, but most of them he warded off from his body with the shield, exhibiting wonderful skill and dexterity in that passive kind of defence. He was then released from this "wager of battel," to use an old English term for an old English mode of deciding the guilt or innocence of persons charged with the same offence. The whole ceremonial was conducted with the most rigid justice and publicity; nor was any evil passion or disposition to commit further outrage manifested against the defendant, or by his backers, on his part, against his antagonists.

Oct. 23. We called on our good friends the Wesleyan missionaries, Mr. Leigh and Mr. Erskine, to explain our views in regard to commencing evangelical labors at Moreton Bay. We told them, distinctly, that we did not wish, in any way, to interfere with their useful and commendable operations for the benefit either of natives or colonists, and that, if they were inclined to occupy the station which we contemplated for Mr. Threlkeld, we would at once yield the preference to them. They assured us that they had no means or agent to employ there, and strenuously advised that Mr. Threlkeld should enter upon that field, which seemed to be providentially opened to our Society. There appeared a cordial assent on their part to our plan, and this much encouraged us to persevere in it.

Dec. 14. In the course of the two preceding months we have made sundry excursions in the neighborhood, particularly to Emu plains, and obtained whatever information we could concerning the aborigines, and the best human, as well as spiritual, means of doing them good. It is true that we meet with great discouragement and many difficulties; but we comfort and strengthen ourselves by asking that scriptural question which involves in itself the most satisfactory answer,—"Is there any thing too hard for the Lord?" All his works of creation, all his ways of providence, all his dealings of grace, say, *No*. In his name, therefore, leaving the event wholly to Him, what our hand findeth to do, in this object of our heart's desire, and prayer, we will do with our might.

Towards Christmas the natives come, in great numbers, to Sydney and Parramatta, from their haunts, to obtain the baneful boon, which had far better be withheld, of ardent

spirits, or the means of purchasing the pernicious beverage, from the ill-bestowed hospitality of the colonists. Many of these intoxicated and infuriated savages, therefore, are seen daily in the streets, naked and filthy, shouting and reeling, quarrelling and fighting, from the effects of unaccustomed good cheer—as they deem bad rum, and any offal meat that falls in their way. Going down to Botany Bay, a few days since, we found three of these unfortunate creatures, sober and hungry enough, boiling some maize in an iron pot. This mess, without any savory addition, they greedily devoured. The pot seemed all their worldly property, for they had not a rag of clothing about their persons, and we found that they were conscious of a poverty that we did not suspect. Being all three of the rougher sex, we asked them where their *jins* (wives) were, when they answered, with great simplicity, "We are poor men; we have no *jins*." Wives, it seems then, are treasures among the New Hollanders; but they certainly do not prize them as other people, barbarian as well as civilized, do their treasures; *jins* might be the mire under their feet, they spurn and despise them so habitually. One evening we had an opportunity of witnessing the manner of fishing used by the natives here. Having prepared long torches of the dried fibres of triturated bark, which they bound together with a running plant, gathered from the beach, when it was sufficiently dark the two partners equipped themselves for the venture, and while one watched upon a rock, the other remained in their boat, each having a lighted flambeau in one hand, and a spear, with four prongs, in the other. The fish, attracted by the blaze, rushed into the snare, and were struck with almost infallible dexterity, by the man on the water, or his comrade on the shore. They catch fish (which, indeed, is a main part of their provision) with nets also, but we have not seen this practised.

Dec. 20. We had the privilege to attend the annual examination of the Sunday scholars, at Parramatta, under the care of the Rev. Mr. Marsden. A hundred and ten children, of both sexes, repeated catechisms, answered questions, and recited chapters of the Bible, hymns, and other compositions, in the most satisfactory manner. It was delightful to see so many scions of such wild stocks—the offspring of convicts—under genuine religious instruction, and willingly hearkening to it. The children and youth, at this town,

are generally well behaved, and promise to form a better generation than that from which they have sprung, notwithstanding the influence of evil example continually before their eyes. Many of them are ashamed of their parents, and weep over their flagrant misconduct. There is only one *young* man, in Parramatta, who is known as an habitual drunkard. This school was begun by Mr. Mander, in 1814. Many of those who were his pupils are now grown up, and married. We understand that there is not one who acts otherwise than well in his outward behavior, while a reasonable hope may be entertained that some, at least, among them, have not received the grace of God in vain.

Dec. 25. Mr. Tyerman preached in Mr. Hassel's private dwelling, at the Cow-pastures (no place of public worship being within twenty miles), from Luke ii. 10, 11: "Behold, I bring you good tidings of great joy, &c." The want of regular means of grace among our own countrymen and their families (colonists as well as convicts) throughout the greatest part of the immense tracts of land in the course of clearance, and where population is rapidly increasing—must be accompanied by evils, daily growing more inveterate and difficult to remedy, even when greater exertions shall be made to maintain and propagate Christianity among the progeny of those who are in courtesy called Christians, who constitute no small part of the aggregate community here. Scattered, however, among the remote villages and farms, there are numbers of young people who would be glad to hear the gospel, had they the opportunity. We merely state the fact, laying the blame at no man's door. It is, however, deeply to be lamented that Protestant governments take so little care to convey the knowledge of their true religion, wherever they carry their arms, their commerce, or their arts, in colonization. The ambitious and avaricious professors of a corrupt Christianity, and the fanatic followers of the false prophet, have always been wiser, in this respect, than Britons.

Dec. 28. This being the anniversary of the landing of governor Macquarrie, the event has been commemorated, as usual, by a feast, given to the natives. Families from all the tribes, within the utmost limits to which colonization has found way, throng to Parramatta at this time. In the morning these dark-visaged strangers in their own land (for such they are here) assembled in the market-place,

under their respective chiefs; old and young, amounting to four hundred. This, we are told, is the greatest number that has ever been known to come together on a like occasion—a circumstance which proves how thinly peopled these immeasurable regions are, and at the same time shows that little actual wrong has been done them by the unpurchased and even the unasked occupation of such tracts of their native wildernesses as are now held by European settlers. The wretched beings—for, though it was a festival-day to them, their degraded condition made our hearts ache to look upon them—sat on the ground in companies, according to their clans; every man having his wife behind, and his children around him. Most of them were partially clothed, —some having skins of kangaroos or opossums, and some rags of European dresses, sufficient to hide their nakedness. Their personal appearance was exceedingly mean and meagre, for the most part; though a few of either sex were less disagreeable. Several of the men were shaved; but the greater number wore their beards; and all had long, but not woolly, black hair. Many had beautified their faces with red-ochre, others with white clay, in streaks and circles about the eyes. The principal ornaments worn by the men were necklaces, composed of small joints of a reed strung together. The dangling locks of the women were tagged all round the head with kangaroos' teeth; they had also necklaces of the same. Some of the more ostentatious of the gentle sex were distinguished by a piece of reed, three or four inches long, thrust through the gristle of the nose, across the face.

A notorious character, known by the name of Saturday, appeared among the rest, at the head of his tribe, who had long been at war with the settlers in the country, of whom he confessed, or rather boasted, that he had killed fifteen with his own hand. On some understood assurance of good treatment, he had ceased from his acts of violence, and arrived to-day to make his submission; for which purpose, and that it might be done with due solemnity, he rode into town upon a horse, bearing an olive branch in his hand. On presenting himself to the governor, he was graciously received and forgiven, on condition that he would never again offend in like manner. This, as a matter of course, he promised, and the treaty of peace thus concluded is likely to last as long, and be kept as faithfully, as more magnificent

things of the kind are, between "high contracting parties," on the other side of the globe. During the late hostilities, whatever havoc may have been made among the settlers, the latter are said to have cut off about a hundred of the savages.

At noon the whole company were served with roast beef, plum-pudding, bread, soup, and other substantial fare, of which they ate as much as they could on the spot, and stowed away as much more in their bags. The provisions were carried about on large trays, and the feast was conducted with as much decorum as could be expected. About half a pint of grog was afterwards distributed to each adult person. Towards evening they all dispersed into different parts of the forest to lodge according to their tribes.

Dec. 31. We have had a consultation with Mr. Cunningham, the king's botanist here, who is well acquainted with all the districts of the colony, respecting the most suitable station on which to settle Mr. Threlkeld, as a missionary to the aborigines, that at Moreton Bay, which we had first contemplated, being found ineligible on further investigation. The neighborhood of Bathurst, or Wellington Valley, has been recommended to us as far preferable.

We spent a delightful evening, in Christian fellowship and prayer, at the Rev. Mr. Marsden's, sitting up with the young people till past twelve o'clock, to welcome in the new year.

1825. Jan. 6. One of the deputy-surveyors here informs us that the natives are, comparatively, numerous in the vicinity of the Five Islands, and, being less debauched by intercourse with the worst class of white men than in some other parts of the colony, they have preserved more of their primitive character and manners. They come from the interior, to the above-mentioned quarter of the coast, to obtain fish, oysters, water-fowl, grubs, &c. He speaks, on the whole, favorably of them, except in respect of the hard usage of their wives, whom they compel to fish for them, and, when they are unsuccessful, cruelly beat them. They have not many children; but there is no reason to suspect that they destroy any of them, either from indolence or hard heartedness; indeed, they appear fond of their offspring with the instinctive attachment of all animals to their young, whether human or brute, in a wild state. They bury their dead in the ground, marking the place (and, *probably*, their name and the time of their decease) by certain hieroglyphics on the bark of neighboring trees; besides which, in honor

of distinguished persons, they cut the rude figure of a man, with his legs stretched out, on each side of the grave. They have a notion of the rights of real property, the lands which particular families occupy being marked out and bequeathed from the father to his children. Like all savages, whose subsistence is precarious, they can go long without food, frequently fasting for several days together; but, when they have abundance, gorging enormously. They rarely think of the future, so as to provide for its necessities; yet in one instance they show singular sagacity even of this kind. They get the limb of a large tree, the thickness of a man's thigh, and plant it in the water. Presently a certain kind of grub bores holes into this stake, where it thrives and multiplies so rapidly that, in no long time, the wood becomes like a honey-comb, full of cells, containing these delicacies. The natives then take it out of the water, cleave it in pieces, and riot on its animal contents.—They throw the spear with amazing precision and force, often killing wild-ducks, herons and other birds on the wing.

They generally broil their fish or flesh slightly, by laying it upon the fire before they eat it, and (which is very remarkable) reject any food that is tainted, however little. Their smell in detecting this is exquisitely acute. The same may be said of their sight and hearing, from the nicety and intenseness with which they have occasion to exercise those senses. A short time since some property had been stolen from a house in the country: certain natives were employed to discover the thieves, when, though the latter had taken a very circuitous range of the forest to secure their escape, the pursuers followed the gang of bush-rangers (for such they proved) to the very place where they had deposited their booty, though the white constables, who joined in the chase, could not perceive the trace of footsteps or passage on the grass or through the underwood. When they discover a kangaroo feeding, one, expert at the practice, steals upon it by slow marches. The animal generally sits upon its haunches, but when it feeds, stoops down with the head and short fore-legs to crop the grass. While in that position, the black man creeps gently towards the spot, and the moment the kangaroo raises its eye from the ground, he stands stock still. Appearing, probably, to the creature like a dark-colored stump of a tree, of which there are many in the woods, it continues to feed, without fear—he always moving a few

steps while it is looking down, and becoming motionless as soon as it looks up. He thus gradually approaches, and at length comes within the cast of a spear from his victim. Its fate is then almost inevitable.

Jan. 20. Having lately visited a place named Reed's Mistake, near the town of Newcastle (so called from coal, of good quality, being procured there,) about ten hours' sail from Sydney—we, this day, addressed a letter to sir Thomas Brisbane, requesting a grant of land for the express and sole purpose of a missionary settlement there—to which Mr. Threlkeld should be appointed, as a preacher of the gospel and teacher of useful knowledge to the aborigines in their own tongue.

Jan. 27. Much verbal discussion of the subject, with the attorney-general and other persons, having taken place in the interval since our application, we, this day, received a very favorable written answer from the governor, expressing his good-will, and promising his best services in promoting our Christian purpose.

Feb. 2. The landlord of our lodging has been taken into custody on a charge of receiving stolen goods. The trunk containing these, which were principally jewellery, on search being made, was found (to his no small astonishment) under Mr. Tyerman's bed. The dexterous and daring fellow had actually borrowed four hundred dollars of the Jew who had been robbed, to purchase that Jew's own property of the villain who had stolen it. He came here, originally, as a convict; but, in the course of time, having obtained his liberty, he has been carrying on a profitable business, and acquiring wealth. Making, however, too much haste to get rich, he has fallen into temptation and a snare, out of which it is probable that nothing but death can deliver him; transportation for life being the only prospect at present before his eyes.

Here are two very distinct classes of colonists,—those who came hither, as freemen, voluntarily, to try their fortunes, or in official capacities, and those who, having been convicts and served out their terms, are at liberty to return to their country, but choose to settle here in business or in agriculture. Among these there are some who have prospered greatly, and are wealthy persons, but can never regain respectability of station in society. Those who were never in bondage are naturally jealous of those who bear the bar-

barous name of *emancipists*; and their high and honorable spirit will not allow them to associate with the latter, though, of course, there are exceptions; but to the former it would be an offence to meet, at the table of a friend, one whose character had been tainted. The mark of the branding-iron is never effaced, though the anguish of the wound has been healed for years, and the wrong done to society forgiven, if not repaired. This, though hard upon some reformed transgressors, cannot be regarded as mere etiquette, in so anomalous a population as this colony exhibits, for the tone of moral feeling should be strong,—indeed it is never likely to be too strong.

March 10. We had much conversation with Mr. Sheppard, a Church missionary from New Zealand, concerning the people of that remarkable country, who are magnificent barbarians, both in person and intellect, compared with the abject natives of New Holland. We speak of intellectual *capacity* rather than *attainments*; for, except in regard to all the arts of war, and violence in other forms, they are as mentally dark, and as stupidly credulous, as any savages on the face of the earth.

March 19. Captain Kent, with whom we sailed to and from the Sandwich Islands, has just arrived in this port from New Zealand, where he has been, for the last fifteen months, procuring native flax, of which he has brought hither twenty-five tons for the use of the government. This will in time be an article of extensive commerce. He states that what is called New Zealand consists of three distinct islands; a strait, called Tees's, from the ship of that name which first found a passage through, cuts off the southern extremity. The inhabitants in that vicinity are exceedingly fierce and cruel, yet he lived among them upwards of a year in fearless safety. But, during that period, a boat's crew were surprised, captured, killed, and eaten, for some real or pretended wrong. The flax above mentioned may be found abundantly in New Zealand. It is procured from a tall, sedge-like plant, growing in marshy places, to the height of eight or nine feet. The natives prepare it by scraping the broad green leaves with the sharp edges of shells, and clearing the flexile fibrous part till it is fit for use. They manufacture most of their clothing and matting from this flax, and we have seen beautiful as well as thick and warm mantles made of it, by hand-weaving or close netting.

March 20. Mr. Dunlop, the government-astronomer, an intelligent gentleman, who has seen much of the aborigines during his residence here, and on his excursions into the country, has given us some curious accounts of their notions and practices. He says that they have a superstitious idea of a being whom they call *Tian*, who made the sky, and the land, and the black men—who made the whites they know not. Tian appears to be a good genius, since he was the author of all the productions of the earth and sea, animal and vegetable, on which they subsist. But they also believe in the existence of an evil spirit, to whom they pay far more homage, from fear of being harmed by him, than they do to the beneficent Tian, from gratitude for all the good he does them. The former, they imagine, is always going about seeking whom he may devour, like his great prototype. If a child is lost, this demon has stolen it; and, whatever calamity happens, nobody hesitates to lay it to his charge.

Some time ago a man dreamed that he had been speared through the body, and died in consequence of the wound. When he awoke, and found that it was but a dream, he was so terrified lest it should be something more ere long, that he came to Mr. Dunlop, told him that he was going to die, and begged a little water. A jug-full being given him, he poured the whole over his head—probably as a peace-offering to the evil spirit. Tea and food were offered him, but he refused to taste any thing, and went away disconsolate to his haunt, at a short distance from the government-house. Mr. Dunlop, calling upon him the next day, found him very ill—dying, absolutely, from fear of death. He had chosen the place where he would give up the ghost, and the spot where he was to be buried. Nearly a week elapsed, during which he would take no food, grew worse and worse, and it was plain that nature could not hold out much longer. Two priests, or rather sorcerers—for it cannot be ascertained that the New Hollanders have any other kind of priests, having, in fact, no religious worship—came to do what they could for him with their enchantments. By their order he was carried down to the side of a running water, and tumbled into the stream, where it was pretty deep, head foremost. When taken out, he was rolled in the sand, till his body was quite cased with it. This again was washed off, by pouring water over him. Meanwhile a young woman of the company was perceived platting a cord of kangaroo's hair, which,

when completed, was bound round his chest; and a knot, very curiously implicated by one of the operators, was placed over that part of his side into which the spear of his dream had entered. From this knot a line was passed to the young woman who had prepared the bandage. This she drew through her mouth backward and forward (as children sometimes do with a piece of pack-thread) till she began to spit blood, which was said to be sucked by that process from the wound in the sick man's side. *There*, it was now perceptible that, from whatever cause, a considerable swelling had risen under the knot. Towards this, one of the sorcerers began to stroke the man's flesh from all the adjacent regions of the back, belly, and chest, as though to force the blood thither. He then applied his mouth to the swelling, and, with hideous noises, sometimes sucked it with his lips, sometimes pressed it violently with his hands, till forth came the point of a spear, four inches in length, which he presented to the astonished spectators and the expecting sufferer, as verily extracted from the man's side! Then he applied his mouth again to the swollen part, from which, though there was no visible wound, he appeared to draw blood and corrupt matter, stains of both being soon seen on the surrounding skin. At length, with distended cheeks, as though he had filled his mouth with the abominable matter, he ran about, anxiously looking for a fit place to discharge it upon; but, affecting to find none, he crossed the water, and deposited the nauseous extract behind a bush. The poor man's hopes revived, and he now believed that he should get well again. Mr. Dunlop thereupon sent him some tea, which, however, he would not drink, but requested that it might be given to the sorcerer, and, if he drank it, then it would do himself (the patient) good. He was deceived, disappointed, and died.

The dreams of these people are often deemed oracles; and as such, when a man has been visited with a prophetic vision, as soon as he awakes in the morning he forms it into a song, which he chants forth to those who are about him. These, learning both the words and the melody, repeat them exactly to others, by whom they are again published, in like manner, at a distance, till they are communicated to tribes that speak different dialects, among whom, nevertheless, all who learn the mysterious strains, preserve the original sounds and cadences, though, perhaps, they understand not a syllable of what they are singing. But the air, whatever be the

sense, is known by the name of the tribe from which it originated. At their coroberies, or dances after a battle, each warrior sings his own achievements in his own song; and no Achilles in New Holland is likely to be forgotten for want of a Homer; though, among a people so utterly illiterate, not Homer himself could either give immortality or gain it. Yet they have a notion of immortality by way of transmigration, formerly alluded to; namely, that when a black man dies, he goes into the earth, where he is buried, and, by some marvellous process, comes out in a distant country a white man.

April 8. The Brutus arrived here from the South Seas, with Mr. Nott on board, on his way to England. He brings comfortable tidings from the islands concerning our brethren, the missionaries, and the progress of the gospel among the natives. On the passage hither, the Brutus touched at one of the Friendly Islands, when two of the ship's company went on shore to traffic with the natives. After they had purchased many articles, they attempted to return to their boat, but were seized, and detained as prisoners in a house strongly guarded, and with axes held over their heads; till the captain, learning their perilous situation, and having no force wherewith to rescue them, entered into a treaty for their ransom, which was effected at the expense of forty pounds' worth of goods. This villanous artifice the savages have been taught by their civilized visitors from both sides of the Atlantic, who have frequently detained their countrymen from returning to their canoes for purposes of extortion.

Mr. Nott mentioned to us an example of the outrageous conduct of some of those adventurers, who, certainly not having the fear of God before their eyes, seem to think themselves warranted to commit any violence when they are beyond the fear of man. A captain, whose name and ship we purposely suppress, trading at one of the small Chain Islands, by some misconduct on his part, or misunderstanding on the part of the natives, so enraged the latter that they fell upon those of his crew who were on shore, and killed two of them. Incensed to the highest degree (though we are assured that the aggression began on his side), he determined to glut himself with revenge, at a safe opportunity. Accordingly he sailed away, but returned soon afterwards, and decoyed the unsuspecting natives to come out in their canoes, as to a strange vessel. After a sufficient number had been treach-

erously admitted on board, he gave the signal to his men, who were prepared to execute his murderous purposes, when they fell upon their innocent visitors, killed eleven of them, and threw their bodies to the sharks. But this was not enough; for, touching soon afterwards at Rurutu, he induced several of the natives of that island to visit his ship; then, suddenly getting under way, he forced fifteen into their canoes, and turned them adrift on the broad ocean, where eleven perished, and the rest were happily enabled to find their way back to land. A third time, having occasion to call at the former island, the natives, as before, came on board, with an understanding among themselves that, if it should prove to be the same vessel and captain, they would visit his iniquity upon his own head. Accordingly they watched a favorable moment, when, suddenly surrounding him, one of the party, with a hand-spike, struck him a mortal wound, and then they threw him into the sea, neither doing nor attempting further injury to any body, though it seems they were in force to have extirminated the crew and make a prize of the ship. Mr. George Bicknell was a passenger, and witnessed the retaliation so signal and so discriminating. When the wretch, at Rurutu, had exposed the helpless people in their canoes upon the deep, and far from land, he was so eager to secure their destruction (though neither they nor their countrymen had done aught to offend him) that he called for his musket, that he might have the fiend-like satisfaction of firing into their canoes as his ship abandoned them; but the man who handed the engine of death to him had the humanity and good sense to shake out the priming. When, therefore, he would have discharged the piece, he only snapped the trigger in vain, and repeatedly, to his great mortification, so insanely was he enraged against he knew not whom.

April 23. Intelligence has just been received that a vessel was lately cut off in Wangaroa Bay, New Zealand, where we were so awfully endangered and providentially delivered. The crew escaped previous to the seizure, in their boats, to the Bay of Islands. The ship was rifled of every thing movable; but, at the intercession of the Wesleyan missionaries, she was afterwards abandoned, and, drifting out of the harbor, got aground at North Cape. The missionary station itself has been attacked by savages, but we are happy to learn

that their rage was disarmed before they had achieved their violent purpose, whether of massacre, or plunder, or both.

April 30. A murder was lately committed in this neighborhood, in which five persons—four men and a woman—were concerned, and for which they were all convicted and executed. A settler, whose wife was in a state of derangement that required the vigilance and care of a female attendant, engaged a respectable-looking person, of peculiarly insinuating address, about thirty-two years of age, to undertake this office. She, however, not only looked after the unfortunate wife, but ensnared the more unfortunate husband, and lived with him in a state of concubinage. Not content with that portion of ill-fame and present maintenance which she had thus secured, she persuaded him to bequeath his small property to her in case of his death. She then intrigued with other men, and especially with four convict-labourers (she herself was a convict) whom government had allowed to be attached to the service of her master. In the sequel, the five formed a diabolical plot to murder the latter in his house, by night, that they might secure his property before the time. She opened the door and their purpose was accomplished. In the morning she gave the alarm, saying, that some burglars had made their way into the house, locked her up, and then robbed and murdered her master. It appeared, however, upon examination, that the door had been broken from *within*, and not forced open from without, leaving no doubt that she had been the betrayer of the deceased. Suspicion was soon fixed upon the four men, who, with herself, were lodged in prison on the charge. While they were there, and previous to their trial, Mr. Bennet visited them, in company with the Rev. S. Marsden. They all appeared confident of acquittal, she especially protesting that she was as innocent as the babe unborn. She was exceedingly shrewd and plausible, but the four men were grossly ignorant—not one of them could write or read; two said they were Irish Catholics; the others supposed that they must be English Protestants because they were not papists, and that was all they knew about the matter. On their trial, however, the most unanswerable evidence brought the crime home to each of the accused. Mr. Bennet again visited them, in prison, on the morning of execution. Their tone and carriage were then much altered; they all acknowledged their guilt. A Roman Catholic priest attended the two who were

of his profession; and the Rev. Mr. Cooper, of Sydney, the woman and one of the other two. Such a living spectacle of horror, remorse, and despair, as the wretched female exhibited, Mr. Bennet never beheld. She was on her knees, crying bitterly, in the anguish of her spirit; but at length she composed herself sufficiently to listen to such religious exhortations as could be addressed to one in circumstances so imminent and awful; at the close of which she declared her gratitude to her Christian advisers, and prayed that she might find mercy. The five were soon afterwards brought out and suffered death under the gallows.

Some years ago a man, named Samuel, was condemned to be hanged for a burglary. Accordingly, on the day fixed for his execution, the criminal was tied up to the fatal beam, but the cord broke in the middle, and he fell down; a second time he was suspended, the knot then slipped, and he was again let down to the ground; a third time the persevering executioner launched his victim from the platform, when the rope snapped short, and he was again delivered from instant death. The provost-marshal, commiserating the protracted sufferings of the wretched man, forthwith repaired to the governor, and pleaded so effectually in his behalf, that the capital punishment, to which he had been sentenced, was commuted for a milder doom.

June 9. Having settled the terms on which an extensive allotment of land, for a missionary settlement at Newcastle, should be made by government;—and having given Mr. Threlkeld, whom we leave as the Christian instructor of the barbarous natives in that place, the best advice which our knowledge and experience enabled us to offer, for carrying on, with zeal and patience, the work of the Lord thus committed to his charge, which instructions were submitted to the governor, and approved by him;—we have been waiting, during the last two months, for a suitable opportunity by which we might proceed on our mission towards China and India. Several weeks ago we engaged a passage to Batavia on board of the Hugh Crawford, an excellent vessel, which came into this harbor at that time, and has since been on a cruise to Van Dieman's Land; whence having returned hither, and being now ready to sail on her further voyage, we embarked to-day. Our residence in this colony has been longer than we had anticipated on our arrival; but circumstances, which appeared to be openings of Providence to

direct our attention to the perishing and utterly neglected natives of this country, have detained us till this hour; and we humbly hope that, in the final account of all our time, that portion of it which we have spent here will not be found to have been wholly cast away;—though subsequent events have disappointed our eager hopes of early benefit accruing to the aborigines of New Holland by the appointment referred to.

We leave this land—where we have received marked hospitality and disinterested kindness, from persons in all ranks of society, with whom we have had intercourse—with feelings of gratitude which will accompany us to our graves; for so long as we have power to remember Sydney and Parramatta, we must associate, with the places of their abode, those affectionate Christian friends, and those generous patrons of our missionary project, who made our sojourn there delightful and profitable, at least to ourselves.